Lutheran Social Welfare Quarterly

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LUTHERAN SOCIAL WELFARE QUARTERLY

Journal of the
NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

Editor: HENRY J. WHITING *Managing Editor:* ALBERT J. OLSEN

Through the medium of the printed word LUTHERAN SOCIAL WELFARE QUARTERLY attempts to "provide for the discussion, strengthening and implementing of Christian social responsibility and assist in unifying, improving and promoting health and welfare services among the Lutheran churches in America." The publication of an article does not necessarily imply the endorsement of opinions expressed.

VOLUME I 1961 NUMBER 3

Conference Issue

This special issue of the Quarterly has been utilized to give a brief report of the twenty-ninth biennial meeting of the National Lutheran Social Welfare Conference as well as to present, in their entirety, the Clarence E. Krumbholz Memorial Lectures and the Conference devotional meditations.

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James J. Raun, M.S.W.

REPORT OF THE PRESIDENT TO THE NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

Mr. Raun presents a provocative report of his observations of the role and function of the National Lutheran Social Welfare Conference and proposes a way that the Conference can purposefully develop and nurture the concept of Lutheran health and welfare services.

Mr. Raun, retiring as president of the Conference, is associate executive director of Lutheran Welfare Society of Minnesota. He is also a member of the Board of Social Missions of the United Lutheran Church in America.

THE REPORT of the president of the Conference has, in the past, seemingly taken two distinct forms—a sermon, or an accounting, of the outgoing President's stewardship of his office. I intend to do neither. I do not presume to be a preacher or a perpetuator. Neither do I presume to be a prognosticator.

In simple terms, the National Lutheran Social Welfare Conference, or rather, we its members, are at a point of assessment. The critical question of our future, as a conference, confronts us. Not a question of continued existence as a conference. Rather a question of purpose and intent.

This conference can be a stable, sterile, biennial series of national and regional conferences. Or it can be a vital, dynamic forum of concerned imaginative people dedicated to a concept of social service within a particular and unique setting.

In candid analysis, I must confess that in recent years of association with the conference, I've seen little evidence of dynamism or vitality. We have existed in a kind of Flatland that was so vividly portrayed to us some years ago, a land of people with neither depth nor relationship. We have been without depth—dare I say without relationship.

A good beloved friend and colleague recounted a significant personal experience—a small boy moved from a community that was in large majority a non-white community to a "good, white Lutheran" community. In innocent conversation the youngster was asked if he missed his colored friends. No response, but a look of bewilderment. Another conversational effort, " I suppose you have no little colored friends in this neighborhood?" Another look of bewilderment with a wonderfully guileless response, "We're all colored."

How profound! We're all colored. Not always in racial or religious matters. Sometimes within our own associations, even our conferences.

Several years ago a respected and capable administrator of an old people's home observed that he was under considerable pressure to employ a social worker. This man was adamant; he would not have a social worker messing around in his institution. Social workers are sometimes critical of chaplains, of institutions. Chaplains, in turn, are sometimes critical of social workers. Lutheran hospitals have done little to develop medical social work programs. Each of us can cite too numerous similar examples.

In an organization of common purpose and dedication our relationships are colored. Not in the innocent manner of our young friend, but rather colored by bias, lack of understanding, reluctance to accept, to be open-minded, to use the skills, techniques, facilities that are available and knowledgeable to us.

To accomplish the often verbalized goals, to purposefully develop and nurture the concept of Lutheran health and welfare services, need of a simple, but sometimes incomprehensible solution confronts us. This is a meaningful, purposeful use of ourselves, to wit:

- This conference has not been a significant witness because it has been stagnant. We individually have done little to bring in new members, to develop new ideas. In short, have not been zealous "evangelists" for our chosen field.
- This conference has not been a dynamic, articulate spokesman to our parent body, the Lutheran churches in this country. Individual self-interest, regional provincialism, presumptuous self-satisfaction, has too long been our hallmark.
- This conference has dilly-dallied in circumscribed concerns of mundane services, rarely achieving new and bold thoughts.

These are grave and blunt assertions. It is surely my own personal responsibility as a member of this conference as it is yours. It's easy and irresponsible to be merely critical.

I submit that we, as a conference, as responsible persons in Lutheran health and welfare services, require some structured means to study and

formulate concepts of program and relationships within the uniqueness of our churches. I do not propose that this conference usurp responsibilities of the several church body welfare boards or the Division of Welfare, N.L.C. I do not propose that this conference endeavor to emulate the professional competence of national standard-setting organizations as the Child Welfare League, Family Service Association, American Hospital Association, National Conference on the Aging, and the like.

I submit for your consideration a simple proposal—that the National Lutheran Social Welfare Conference become a forum—a forum integrating national and regional concerns into a cohesiveness now apparently lacking.

This is how I see this proposal work: Biennially, upon recommendation of the Conference Executive Committee, a program emphasis with generally outlined sub-elements would be adopted by the conference. This program, with appropriate detail, would be conveyed to the several regions and would comprise the region's program in the next year.

Each region would, in turn, study and develop findings for reporting back to the national conference meeting. These findings, from the grass roots, would be used within the context of the program theme for discussion and further development at the national level.

Through this forum device, the concerns and characteristics unique to our Lutheran setting could be continuously before us. The particular concerns or unique problems, as well as contributions of a region, could be communicated and considered on a national level.

Too often we have erred in our program planning and projections in imposing a type of program that has merit in one part of our country, but may not have merit in another. For example, there is no particular reason why our services should be vested in adoption placement whenever a child care program has been established.

Out of cohesive, directed and comprehensive discussion, we can and must consider increasingly higher standards of performance. I submit, as example, that too often our institutional services have been little more than custodial bins for people for whom we have much greater obligation. We have failed to provide proper ancillary services, such as adequate medical care and supervision, chaplaincy and social work services.

Nationally, and among our several church bodies, we Lutherans have often failed to adequately communicate and plan the best and fullest utilization of our compassion, skill and resources.

By use of the forum device, I believe we can provide for proper study, reflection and ultimate development of effective means for conveying to our church bodies, national and jurisdictional units, welfare boards, and generally throughout our constituency, a more significant expression of

our concerns and responsibilities in Lutheran health and welfare services.

I believe this device could become a stimulator of new memberships and the activator of the present membership. It could be a helpful device for the busy staffs of the church body boards in the introducing, planning, developing and strengthening of existing or projected services.

We have come to a time of decision, of confrontation. Where does our conference go from here? The forum plan may or may not be a solution. It is submitted for consideration, and hopefully, to stimulate thought, provoke interest to the end that our conference may be a vital and dynamic tool in strengthening Lutheran health and welfare services. In the final analysis we, the members, determine this. Are we prepared to move forward aggressively, forthrightly? I believe we must!

The Rev. Henry J. Whiting, LL.D.

RESUME OF THE TWENTY-NINTH BIENNIAL MEETING, NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

Highlights of the program events, as well as the business meeting of the Conference, are presented by the executive secretary for the interest of the reader. The resume is not intended in any way to represent a complete and detailed report of the 29th biennial meeting of the Conference.

THE TWENTY-NINTH biennial meeting of the National Lutheran Social Welfare Conference was held at the Hotel Pick-Carter, Cleveland, Ohio, from October 23 to 26, 1961. The meeting was held in conjunction with the Second National Conference of the Churches and Social Welfare, sponsored by the Department of Social Welfare of the National Council of the Churches of Christ in the U.S.A. Workshops, institutes and various other activities of both NCCC and NLSWC were so scheduled that conference registrants were able to receive the benefit of the full offering of both conferences.

The presiding officer at the plenary sessions was Mr. James J. Raun, president of the National Lutheran Social Welfare Conference, and associate executive director of Lutheran Welfare Society of Minnesota.

The NLSWC meeting was also attended by members of Associated Lutheran Charities, a national conference composed of agencies related to the Lutheran churches in the Synodical Conference, which concluded its own sessions as NLSWC was convened.

Conference Attendance

In addition to the "regulars" who attend conferences, there appeared to be a gratifying representation of clergy and laity who are members of national and jurisdictional unit committees on charities, welfare and social missions.

The following shows the number of persons registered for the con-

ference and indicates their Lutheran church body affiliation and membership in the NLSWC.

CHURCH BODY AFFILIATION OF CONFERENCE REGISTRANTS

Affiliation	Registrants	NLSWC Members	Per cent Members
The American Lutheran Church	55	32	58.1
Augustana Evangelical Lutheran Church	64	20	31.2
United Lutheran Church in America	127	62	48.8
Lutheran Church—Missouri Synod	34	10	29.4
Other Lutheran	8	5	62.5
Other Denominations	3	0	
Total Registrants	291	129	44.3

Conference Theme

The theme of the four-day program was *"The Living Congregation Serves"* and major addresses and a series of eleven workshops enlarged upon it, sharpened its focus, and related it to the concern of the parishioner for the welfare of his neighbor.

Clarence E. Krumbholz Memorial Lectures

At the opening plenary session, special greetings to the NLSWC and a tribute to the late Dr. C. E. Krumbholz from the National Conference of Catholic Charities were delivered by Msgr. Raymond J. Gallagher, its executive secretary, speaking on behalf of Msgr. John O'Grady, secretary emeritus of the Catholic Conference and long-time friend and colleague of Dr. Krumbholz.

Also, at this time, the conferees were pleased to hear a delightful and touchingly sincere, extemporaneous speech by Mrs. Mary Krumbholz. She related interesting, as well as humorous, anecdotes in connection with her late husband's experiences in Lutheran welfare. She expressed deep appreciation for the establishment of the Clarence E. Krumbholz Memorial Lecture Fund in his memory.

A series of three lectures—on the conference theme—were presented by Dr. E. Theodore Bachmann, associate secretary for theological education of the United Lutheran Church in America. The titles of these lectures were: I. *Community:* The Nature of the Congregation in Today's Society; II. *Serving:* The Service Role of the Congregation; III. *Living:* The Resources Needed by the Congregation to Fulfill Its Destiny in Service.

Dr. Bachmann urged the churches and professional social work agencies to launch forth in a spirit of "inventive Christian love" to design new

patterns of service. Christian service is not an elective—congregations might just as well question whether to worship or not worship.

Daily Devotions

Devotional meditations, each morning, were given during the conference week by the Rev. Luthard O. Gjerde, a member of the executive committee, NLSWC, and executive director of Lutheran Welfare Society of Minnesota. Pastor Gjerde's theme was "The Other Side of the Coin," and dealt with paradoxes in the Christian faith. The titles of his four messages were: "On the Total Depravity of Man;" "On the Finished Redemption"; "On Grace Alone"; "On the Abundant Life." These four messages on the social ministry of the church were thoughtful, sensitive and rich in their devotional content.

Workshops

Eleven workshops, on as many topics pertaining to the serving congregation, were conducted by outstanding leaders in the field of social welfare who presented papers and led discussions within their groups which added to the enrichment of the theme of the conference: "The Living Congregation Serves."

Fellowship Party

On Tuesday evening, October 24th, in the Oak Room of the Hotel Pick-Carter, a most successful informal social affair was held, attended by a gratifyingly large proportion of the conference participants. Master-of-Ceremonies of the party was the Rev. Harold W. Reisch, director of inner missions, Board of Social Missions, ULCA. Three international guests of the NLSWC who brought greetings from their countries were Dr. Haldor Hald of Copenhagen, Denmark; Dr. Hans von Hase of Stuttgart, Germany; and Mr. Ryo Izumi of Japan.

All present enjoyed refreshments, spontaneous entertainment by fellow conference participants, and group singing. It was a time of relaxation, friendly reminiscing, and getting-acquainted sociability.

Luncheon and Business Meeting

The conference terminated on Thursday, October 26th, with a luncheon at the Hotel Pick-Carter at which 100 persons lunched together and were present for a business meeting which followed. It was announced that the counting of ballots, which had been cast during the conference week, disclosed the following as the national officers of the NLSWC until 1963:

President, Mr. Robert A. Weagant, executive director of Illinois Lutheran Welfare Association, Chicago, Illinois; *Vice-President,* Mr. Spencer E. Brader, executive director of Immanuel Deaconess Institute, Omaha,

Nebraska; *Secretary,* Sister Betty Amstutz, secretary for inner missions, Central Pennsylvania Synod, United Lutheran Church in America, Harrisburg, Pennsylvania; *Treasurer,* Mr. Fred C. Eggerstedt, New York, New York.

It was voted to appropriate the necessary funds from operating balances to bring the Clarence E. Krumbholz Memorial Lecture Fund to a principal sum of $10,000.

It was also voted to name a committee to study ways in which practical relationships can be developed between Lutheran theological education and Lutheran social welfare interests to the end that there be an interchange of thinking and knowledge.

At the final session of the conference it was agreed that the Krumbholz Memorial Lectures presented by Dr. Bachmann and the daily devotions delivered by Pastor Gjerde would be included in the December, 1961, special issue of the *Lutheran Social Welfare Quarterly.* All members of the NLSWC will receive the Quarterly as part of their membership. Copies of this special issue may be purchased at $.75 singly and at $.60 in lots of ten or more.

The Rev. E. Theodore Bachmann, Ph.D.

THE LIVING CONGREGATION SERVES

Under the sponsorship of the Clarence E. Krumbholz Memorial Lecture Fund, Dr. Bachmann expresses in three lectures the theme of the 29th biennial meeting of the National Lutheran Social Welfare Conference held in Cleveland, Ohio, October 23rd to 26th, 1961.

Dr. Bachmann is associate secretary for theological education, United Lutheran Church in America, New York, N. Y. Previously, he was a member of the faculties of Chicago Lutheran Theological Seminary (1942-48), Luther Seminary (1951-52) and Pacific Lutheran Theological Seminary (1952-61).

THE NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE has determined to recall the memory of Clarence E. Krumbholz, that faithful and far-seeing leader in this field of service, by means of a biennial lectureship. To those of us who knew Clarence personally, and who cherished him as a warm friend and trusted confidant, the passing years reveal an ever fuller sense of indebtedness. So often he came just at the right moment. The patience of his listening, the kindliness of his encouragement, the wisdom of his leadership, the insight of his knowledge of people, all were part of one of God's saints alive. Often he was the difference that turned separate workers into genuine partners. Indeed, as he spent himself so freely and so gladly, it now appears clearer than ever —as retrospect sobers all human estimates—that his life was a choice instrument of God's Holy Spirit.

A lectureship that has been instituted in honor of Clarence Krumbholz must necessarily be an exercise in looking back; yet a looking back only to look forward with greater boldness and, between yesterday and tomorrow, to recognize the present as the one great moment that we have. For this is the moment both of urgency and of service.

To be invited to deliver this second series of Krumbholz Lectures is

an honor and privilege that fills me with humble joy and a deep sense of inadequacy. After all, how can one put the silent deed, that glowing heart of Christ-like service, into words? Unsung and nameless Christians constrained by their Lord's love, are doing this in myriads of life-situations. They are doing it daily, not only in the so-called free world, but also behind the Iron and other curtains, and often under the severest oppression. Here, however, in these three lectures—given within the setting of the National Lutheran Social Welfare Conference—you will find one person's endeavor to provide a basis for the selected and penetrating theme: *The Living Congregation Serves.*

Finally, a word of caution. Please be patient with the repeated shuttling back and forth through the centuries. As various forces play into our modern situation, so each of these has its antecedents. History is thus drawn upon as a steadying aid to progress. For what could give us a surer hand to steer the course of Christian service amid today's vicissitudes than the realism shaped by the experience of earlier generations; a shaping done not simply by history, but by the help of Him who is the Lord of history, the origin and goal of our serving.

First Lecture

COMMUNITY: THE NATURE OF THE CONGREGATION IN TODAY'S SOCIETY

THE APPROACH to a subject so critical as this requires us to see things together that would otherwise be seen separately. But human tendency to fight shy of seeing things together, and to get by on only one side of the story, is age old. From the rabbis in the day of Jesus comes this revealing parable:

> A human king had a beautiful garden in which were some fine early figs. He set in it two watchmen, one lame and the other blind. Said the lame man to the blind, 'I see some fine figs, carry me on your shoulders and we will get the fruit and eat it.' After a time the owner of the garden came and asked after his missing figs. The lame man protested that he could not walk, and the blind man that he could not see. So the master put the lame man on the blind man's back and judged them together. So God brings the soul and casts it in the body (after death) and judges them together.

To us the topic of community, or the nature of the congregation in today's society, may appear fruitful. So, like the king in the parable, we set watchmen. Figuratively, one of them, sociology, is lame; the other, theology, is blind. Left together, they may play tricks on us, for they are both human sciences and each operated with its own data. There is, however, also a God-ward side to this story, the side of wholeness and judgment, the source and goal of true community.

This self-transcending perspective enlarges and transforms the picture. What concerns us here is the congregation, the local church, in ample and realistic context. The congregation, like the garden in the parable, appears in a two-fold setting; in the world of men and things, which we call the community of *law,* and in the worldwide church of God, the community of *grace.* Thus the picture has two focal points: law and grace. But because it is a picture of human life, not at a standstill but in motion, these two focal points are actually like two opposite poles between or around which all action takes place, and of whose nature life partakes to varying degrees. (So the stage of our attention becomes a vast ellipse, and we are ready to follow the action.)

Having this approach, let us turn successively to aspects of the subject cast under these titles: The community of law, as environment; The community of grace, as inheritance; and Analysis and confession, as preparation.

The Community of Law, as Environment

Order in nature and universe, order among men in societies and nations, good order or bad order, even when confused or broken, some

kind of order there is. It is this fact that long ago made men surmise that behind all that appears, whether known to us or not, there is God. God is a God of order and not of chaos; yet out of primal chaos there proceeds His order of creation, and out of contemporary chaos His hidden presence recreates order. For Luther, as for the prophets and seers of the Old Testament, God's hiddenness in His creation baffles the agnostic but makes confident the believing. Indeed, the fact that God acts in opposites, kills when He would make alive, drops into hell whom He would raise to heaven, all this is part of the God-ness of God. Therefore, man is admonished to "let God be God" in order that man may be truly man.

This everywhereness of God is thus a necessary pre-supposition to all Christian thought about community in general, and about the community of law in particular. To the Christian social worker under the perplexities of the case load this thought of the hidden presence of God can bring the same kind of basic confidence as it does to the Christian missionary among a far-off people living under strange gods. So, too, it is with the congregation, that often faltering assembly of the well-meaning and parochially minded, whom God tests collectively by awaiting His hiddenness in the community of law to be brought to light. Yet here we are anticipating a bit. Meanwhile, among the many ways of examining the community of law as the context of life two may here be singled out: the way of political science and the way of sociology.

Political Scientists View Community

With regard to the way of political science, Harvard's Professor Carl J. Friedrich presents a cogent summary in his essay on "The Concept of Community in the History of Political and Legal Philosophy". With a sweeping generalization, he declares, "Community has been a central concept of political and legal philosophy since its beginning. . . . From the opening sentence of Aristotle's *Politics* to the French constitution of 1958, community has served to designate the human group with which politics and law are concerned and to which all the characteristic phenomena of political life, power, authority, law, and the rest must be referred." In Friedrich's presentation the passing review of political thinkers includes Aristotle's cautious definition of the small community as a fellowship (*koinonia*) of those who hold a certain set of values or customs in common, and of the large community as a city-state (*polis*) which is lord (*kyrios*) of all the smaller communities it embraces.

Later, in Rome, there is Cicero, who picks up where Plato and Aristotle leave off, and develops concepts whose Latin lies at the base of our English words. His inclusive *Res Publica* becomes our republic, in which membership is citizenship (*civitas*), and participation in community.

In fifth-century North Africa it is Augustine who casts the whole into a theological context and grandly portrays the City of God (*Civitas Dei*) over against the earthly city (*civitas terenna*). The earthly city, he declares, can never be a true community because it neither has nor can give man true justice (*justitia*). Only Christ can do that. It is Christ who alone brings men the power to be just; for he says to his followers, "I tell you, unless your righteousness (justitia, or justice, in the Latin Vulgate) exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Through Pope Gregory the Great (590-604), this concept was popularized and spread by a church which saw itself as the City of God and authorized to exercise lordship over the political communities of the world. Indeed, by the 13th century, Thomas Aquinas, not separating Church and State, but seeing the State permeated by the influence of the Church, could speak of the State as the perfect community. Though it was never so intended, this subsequently became a decisive turning point. Later thinkers, not rooted in theology as was Thomas, could speak of the State as the perfect community and, eventually, either deify the State or deliberately omit God altogether.

The Age of the Reformers

In the Reformation, on the Lutheran side, it was Luther who—not naively but reluctantly—entrusted the evangelical movement to the protection of Christian princes; and it was Calvin, more suspicious of political rule than Luther, who sought security for the evangelical movement either under a theocracy or under its own self-government. The German Calvinist, Johannes Althusius (d. 1614), in his monumental Digest of Political Method (*Politica Methodica Digesta*), applied portions of Calvin's thought to the realm of politics, and declared that man's basic need for community is concord and covenant, harmony and dependability. This holds for man's community life locally, nationally, and internationally.

Following the post-Reformation era, and in the wake of the exciting developments in scientific as well as political thought of the 17th century, there came the 18th century and political revolution. But during the relative calm before the storm, Jean Jacques Rousseau published his famed *Contrat Social* (1762). This, according to Friedrich, was a work that depended heavily on Althusius. To Rousseau the theological context of covenant becomes the sociological context of a social contract. Although Christianity is expunged from his thinking, religion is not. Indeed, to Rousseau true community is thinkable only in religious terms; that is,

in terms of civic religion. Instead of believing the Church, one now believes the community. One cannot fathom it because ultimately community is a mystery.

Contrasts between Europe and America

In the 19th century it is Hegel whose dialectical philosophy develops a detailed structure of the State in terms of opposing yet synthesized forces. The best example of this state, according to Hegel, is the Prussia of the 1820's. Going out from there, he can discern an inclusive world spirit but cannot set forth the rationale for a world community. But where Hegel holds back Marx rushes in. Indeed, by inverting Hegel's evolutionary thought Marx made it revolutionary. For he reinterpreted Hegel's battle of ideas into a battle of economic forces. In this battle, as expressed in the *Communist Manifesto* (late 1847), the workers are not only the exploited ones but also, paradoxically, the bearers of world community. "Workers of the world, unite!" is the ringing cry. Marx, however, is held back from a further development of this notion of world community because of the very intensity of the class struggle and the tough fact of alienation—or, what philosophers would call the problem of evil, or theologians the reality of sin. Yet out of this context, with a certain messianic utopianism, there emerges the promise and realization of the socialist state—the communism of man cleansed from belief in God.

In America, meanwhile, the course of democratic thought in the decades after the revolution had achieved its own distinctive sense of community. Ralph Gabriel, the Yale historian, in his penetrating analysis, *The Course of American Democratic Thought,* puts it thus: "The foundation of this democratic faith was a frank supernaturalism derived from Christianity." Its basic postulate "affirmed that God, the creator of man, has also created a moral law for his government and endowed him with a conscience with which to apprehend it. Underneath and supporting human society, as the basic rock supports the hills, is a moral order which is the abiding place of the eternal principles of truth and righteousness."

This theme runs like the rhythm of drums through 19th-century American social thought and confirms what Gabriel calls "the American democratic faith." This faith, he concludes, "is a system of checks and balances in the realm of ideals. It asserts the possibility of a balance between liberty and authority, between the self-expression of the free individual and the necessary coercion of the organized group. The democratic faith is, then, in essence, a philosophy of the mean. It proclaims that, within broad limits of an ordered nature, man is master of his destiny." Here, one might add, with Calvinism dominating American Protestantism, something of the covenant conscious community, of which Althusius wrote,

could be safely assumed if not clearly discerned. Today, however, other forces are also at work, making the description of community much more complex and the experience of it much more elusive.

Community in Sociological Perspective

The way of *sociology,* as an examination of community, is not only implicit in some of what has already been said but is also bound up with the rise of sociology as an autonomous modern science. This is not the place to do more than bow in the direction of certain thinkers bent on analyzing as well as describing the society about them. It would be interesting to know more clearly than we do the ingredients that eventually made the study of society a separate discipline. Of all the varied ingredients, curiosity as a prod to inquiry, satire as a mode of detachment, inductive method as a way of thought, anti-clericalism and hostility to authority as the exercise of freedom, these and other elements besides help to account for what happened. But how it actually happened may be suggested by a couple of early examples.

When Erasmus, in the early 16th century, was regaling his readers with a satire he called *In Praise of Folly,* he was a loyal son of the church getting a "blast" out of the foibles of his contemporaries. Such a work, not uncommon among scholars in the tradition of the Renaissance, had social ingredients but was obviously not sociology. Traces of a more serious study of society appear two centuries later.

When Charles Montesquieu in 1721 published his Persian Letters (*Lettres persanes*), he produced what the modern sociologist, Albert Salomon, has called "the first sociological treatise, a treatise which deals with the analysis of the variety and the various departmental strata of social conduct, extending from the external behavior to the motives of conduct of the human being." Then he adds the important point that Montesquieu thereby "establishes the thesis that the best sociologist is a stranger . . . who comes to see another civilization in all its varieties." Salomon concludes, "We have here (in the Persian Letters) the fullest expression, and the culmination, of what has been termed the sociological attitude."

While this is an achievement of the younger Montesquieu, his *opus magnum* was his famed *L'Esprit des Lois* (1748). Its full title reads: The Spirit of Laws, or the rapport that Laws should have with the constitution of each government, with the customs, the climate, the religion, the economic life, etc. In a substantial way this work prepared the ground for a study of the community of law in sociological terms by subsequent thoughtful investigators.

The Social Religiosity of Comte

Keeping in mind Rousseau's Social Contract, and also the upheaval of the French Revolution, it is instructive to see how Auguste Comte, protagonist of the philosophy of positivism, becomes also the so-called father of modern sociology. Influenced by the idealistic French Christian Socialist, Saint-Simon, Comte proceeded upon the belief that political phenomena "are as capable of being grouped under laws as are other phenomena, and that the true destination of philosophy must be social, and the true object of the thinker." His course of *Positive Philosophy,* begun in 1830, was followed by his *System of Positive Polity* in 1851. Without going into detail, it is sufficient to note that Comte made the noteworthy attempt to classify the sciences as emanating from one great trunk, and then to approach the study of society in terms of social physics. Today we might call him a social engineer. Yet he was not that far secularized. Rather, in a romanticized vein of Rousseau, he recognized the place of the spiritual in human life. Just as traditional Christian theology is replaced by positive philosophy, so God is replaced by the Being of humanity. Instead of worshipping God, men now worship humanity. In this situation it is service to one's fellowmen that strengthens the over-all unity of humanity and constitutes the practice of true religion.

As we all know, Comte's influence on other social thinkers, like John Stuart Mill, and Jane Addams, has been extraordinarily great. In short, what Comte's work suggests is that already a century ago the stage was set for the rise of a science of society deliberately cut off from traditional Christian faith, the church and theology, and entrusted to men practicing the detachment of outsiders in order to examine rewardingly the society about them. This was, however, still the period of the amateurs and the devoted pioneers in a new science. Among such amateurs were also men who stood against Comte and who sought to keep the roots of sociology in theology.

Little known today, but once considered provocative, was the Ohio Lutheran, John H. W. Stuckenberg. While a professor at Wittenberg College and Theological Seminary, he published his first treatise under the title of *Christian Sociology.* Appearing in 1880, it soon was being read with interest, especially in England. However, finding little response among the churches in America, Stuckenberg pursued his sociological studies largely in Europe. As the 20th century opened, his life work appeared as a two-volume *Introduction to Sociology.* Like the science itself, this work left little trace of Christian origins, though the author himself remained a devoted Christian and socially prophetic pastor to the end of his days.

The Fluidity of Social Structures

This is disturbing, but perhaps it should not be surprising if we recall that the 19th century is the period when insight is first gained into the fluidity of social structures and into the capability of man to alter his political and economic environment.

If we think of society as the community of law, it is indeed a community in which law itself changes. But it now seems to become more and more a law linked not to deity, and thus transcending the human situation, but law in the hands of men. So, for example, the sociology of the drama, we are told, is marked by a progressive weakening of the element of great tragedy—the kind of tragedy that joins human life to destiny, the destiny with which man is in conflict. Instead, to quote Salomon again, "The reason for its disappearance was the fact that everything could be manipulated by the sociological and the sociopsychological techniques of the modern world." Even the Christian understanding of dramatic encounter and tragedy is vanishing. And, to quote again, "It is in this (Christian) context that the grim fact of secular society is apparent. Secular society involves the elimination of destiny and the categories of religiosity from the crucial relation to everyday existence."

To sum up, then, the way of sociology as an examination of the community of law, the case has been put pointedly by a sensitive sociologist, who says: "Sociology is a historical discipline. . . . It is essentially the synthetic philosophy of scientific methods and the eschatology of the 'scientific method'. . . . [And] the sociologist, in contrast to the poet, is a messianic bohemian, the philosopher who no longer exists within the context of the eternal positing of truth preservation. He is the new type of philosopher, concerned with . . . the complete secular salvation of man. The sociologist, therefore, stands in total contradistinction as social engineer, to the poet, who is concerned with the maintenance, preservation, and continuation of the truth about the whole, the truth of the unity of God, world, and man." If this is so, and it sounds convincing coming from a sociologist, then we should be ready to hear from the theologian not only something about the community of law, but also something about that quite different community which constrains the theologian—and the Christian—to speak up.

The Community of Grace, as Inheritance

Being, in the full sense of the term, posits *a community of grace.* If the community of law is called a natural environment, then the community of grace may be called a spiritual inheritance. This is an inheritance, and not simply environment, because God is now noted not for

His hiddenness but for His self-disclosure. To use the phrases of the theologians, He is known to the community of grace not as *Deus absconitus* but as *Deus revelatus.* Here, moreover, He is known as Father, and men know themselves as His children, not such in their own right but children by adoption (Baptism). In contrast to the community of law, which ostensibly is man-made, the community of grace is God-given. As above, let us approach this in two ways: (a) by the way of content, or faith and (b) by way of form or order.

Faith and Its Content

For the congregation, as for the Christian, Jesus Christ is the starting point of the community of grace. As believing in him is the content of faith, so faith focuses on him. From Christ the congregation measures each new year down to the present as *Anno Domini,* the Year of our Lord 1961, this year of grace. From Christ the congregation also looks back and sees Israel, the chosen people of God, as the historical matrix of this community of grace. For to be chosen of God is to be favored by Him, to experience his loving kindness (*chesed*), and to be the recipient of His grace. Far from being a nation of religious virtuosos, Israel appears as a people of typically human weaknesses. The Law of God was no guarantee of rectitude, and the bright light of prophetic self-examination was no safeguard against apostasy. This at length culminated in the rejection of Jesus the Christ, the Son of God, whom many believed to be the long-promised Messiah.

Around himself Jesus gathered disciples whom he called in order to teach. To them he entrusted his earthly ministry—his *diakonia* of preaching, teaching and helpful serving; all of which were signs of God's kingdom coming among men. With the illumination of the Spirit this transmitted ministry, this community-creating service, made sense. Indeed, it made glorious sense out of the paradox of defeat, cross and death, on the one hand, and victory, resurrection and life, on the other. In the calling of the Spirit, and in the resurrection faith both of the apostles and of the growing company of the believing lay the larger beginning of the Church—the assembly (*ekklesia*) of the called, the Body of which Christ is the Head.

God's New Creation

With joyful confidence this community of the newly believing read the Scriptures, which to them were initially the Old Testament, and saw the ancient promises fulfilled in Jesus Christ. Through him they saw themselves as rooted in the historic relation of God with His chosen people; yet

not under the old covenant but under the new one sealed by the event of the Cross. Like Israel of old, they too were recipients of God's favor and loving kindness, and of much more besides. They were recipients in Christ of God's self-giving love (agape) and gracious reconciliation. They regarded themselves not as the true Israel but as the new Israel; the redeemed people of God, the first fruits of a new age. This was glad news. It was accepted on faith in Jesus Christ as Lord over all, and as the Living Word through whom God had acted in behalf of all mankind. The "middle wall of partition" (Eph. 2:14) between Jew and Gentile was thus broken down. Faith, henceforth, was saving faith focused on Jesus Christ. This was a faith open to all men; a faith in the incarnate Son of God, "full of grace and truth," the first-born of many brethren.

As the earliest Christians read the Scriptures, they saw—as Paul did—the Old Testament as containing not only Law but also promise: the promise being fulfilled in Jesus Christ. To these Scriptures they added their own oral and then written testimony, which became the New Testament—the special possession of this pilgrim people of God who were joined by the Spirit into a community of grace. In the midst of the natural order of things, this community of grace appeared as God's new creation. "In Christ" a person becomes a new creature, and the followers of "the Way" become a community marked by new life (Rom. 6:4). Its members, initiated by baptism and nourished by the Word of God, gathered to worship Him in prayer, praise and thanksgiving. They celebrated the presence of the Lord in the common meal that commemorates and quickens the love of God in the Christ present among them.

Banned from Temple and soon from Synagogue, they met in private homes. The house congregation begins. It becomes literally the bearer of what we have often called in our day home missions. In the house congregation the liturgy of worship, that culminates in the Lord's Supper, includes prayer, exhortation, the reading of the Old Testament scriptures, the sharing of letters and other writings, the singing of old psalms and new songs; including one like "Let this mind be in you which was also in Christ Jesus. . . . every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5-11). Paul sends greetings to these house congregations, like "the church in the house" of Aquila and Priscilla, and others (Rom. 16, etc.). Through the house congregations family life is transformed. A new freedom of recognition and association transforms human relations across social and racial lines. In Christ there is neither Jew nor Greek, slave nor free, male or female (Gal. 3:28). All are one in Him. They are possessed no longer by anxiety or the spirit of servitude "again to fear," but by the "Spirit of adoption" (Rom.

8:15) as children of God. For them a future has begun. To each other and to others they can speak of "the glorious liberty of the children of God" (Rom. 8:21), who has "called them out of darkness into his marvelous light" (1 Pet. 2:9). Once they had been nobodies, no people, but now they are "God's people" (1 Pet. 2:10). This is the assembly of those "called to be saints" (Rom 1:7), the Church of God in its highest sense. This is the fellowship fashioned by His love. Despite all human failings that persist also among the saints, this is nevertheless, because of God's doing, the community of grace.

The World Invades the Church

Eventually the paganism of the Graeco-Roman world yielded to the physical passivity but spiritual power of this community of grace. The yielding, however, left a deposit of paganism. Even before the church had become official and imperial, theologians—the Church Fathers—had adapted the Christian faith to concepts of Greek philosophy and Roman law. Inevitably, the hierarchical church, with its ranks of bishops, priests and deacons, harbored elements of the community of law within the very heart of the community of grace. Or, to put it simply, the world had entered the church; a fact which accounts for the rise of monasticism, a protest movement with its own closely-knit communities.

With the changing times the concept of grace changed also. In Augustine grace becomes the inscrutible activity of salvation. It is God who saves sinful men, and He does so by crowding out their self-love through the pouring in or infusing of his divine love, his grace, into the soul of man. This grace is offered to all men. Yet not all men accept it. The mystery of its acceptance lies for Augustine—who here follows St. Paul—in the exercise of God's sovereignty through predestination. Such grace, being irresistible, is also prevenient. For it is at work in men before they know it. Looking back, Augustine confesses, in terms of his own experience, "Thou has made us for thine own, and our souls are restless until it rests in thee."

Later, in the middle ages, grace was popularly conceived as joined inseparably to the sacraments. The seven sacraments—baptism, the eucharist, confession, confirmation, marriage, ordination, extreme unction —were the visible signs of the community of grace. They marked the crucial stations on life's way to which grace was channeled to each individual through the church. In the 13th century, Thomas Aquinas spoke for most theologians when he contended that grace not only heals a sin-weakened human nature, but also that it lifts man above his natural estate. Only by means of this soul-uplifting supernatural grace can man attain the supernatural goal God has set for him.

Church as "People of God"

Luther, and the Reformers of the 16th century, seeing the church given over to a righteousness popularly based on good works and on a notion that the sacraments channel grace automatically, aimed to recover a biblical understanding of grace. To Luther the church is not primarily an institution of salvation (*Heilsanstalt*). Rather, the church is "people of God." The church is one and exists as a community of God's grace wherever, in the assembly of believers, "the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel." The Word and the two New Testament sacraments, baptism and the Lord's Supper, are the means by which God conveys his grace to men. The Word and sacraments are also the marks of the church, by which the community of grace is recognized.

In this context, grace is that unmerited and surprising love of God whereby he declares that the sinner for whom Christ died, and by whom the forgiving Word of God is heard and received in penitent faith, is no longer a sinner but is now righteous. It is through Christ, and for the sake of his goodness, that God declares the believing person righteous: that is to say, in right and no longer in wrong relation to God. This is justification by faith; but not only so—for this could be mistakenly intellectualized as man's own act of faith, and thus a human good work at the root of, instead of as a fruit of, faith. Therefore, it is better to speak of justification by grace through faith. In short, to God alone belongs the credit for man's redemption. Therefore the Reformer's teaching could be capsuled like this: Christ alone, the Word alone, faith alone, grace alone.

The Tragedy of "cheap grace"

In our own time no one has shown more pointedly than Dietrich Bonhoeffer how Protestants generally—and Lutherans particularly, to their shame—have turned this precious grace of God into "cheap grace." In *The Cost of Discipleship,* a book familiar to many, he reminds us of the inseparable connection between discipleship and grace. "We Lutherans," he laments, "have gathered like vultures around the carcass of cheap grace." How has grace been made so cheap? There is orthodoxy to spare. Yet its very absorption in doctrine has made it doctrinaire toward life, and naive in its ethical earnestness. For, with monumental cultural accommodation, Lutherans—and other Christians, too!—have permitted "the justification of the sinner in the world [to] degenerate into the justification of sin and the world. Costly grace was turned into cheap grace without discipleship."

All of which leads to the fact that to talk about the community of grace at all must be to talk humbly. But in that humility, rather than in foolish pride, we can be given the grace to enter into conversation—into dialogue—among ourselves in the congregation and with those among whom we live in the community of law. This, however, is a subject for the next lecture, and here it is necessary to deal with still another aspect of the community of grace, its order.

Order and Its Form

For the congregation within the community of grace Jesus Christ is the starting point of its leadership and inner *order*. This subject also goes under the name of polity, and involves the application of certain basic doctrine, the formation of workable structure, and the participation of the members. If this is a somewhat unconventional way of approaching the subject of order, then its justification lies in an effort to set forth as clearly as possible some historical perspectives that bear upon the nature of every congregation in our modern society. It would be profitable to spend an entire lecture series on this subject alone, but here let it be sketched briefly and, I hope, suggestively. You will note the interplay of various elements of doctrine, structure, and membership in the following subsections on: the early church, the Reformation era, and the American scene.

Lessons from the Early Church

The early church understood that order has to do with effective communication. St. Paul's injunction to the enthusiastic urbanites at Corinth holds today more than ever, that all things be done "decently and in order" (I Cor. 14:40). Or, to render the Greek freely: let congregational life be orderly and well planned. While this applied initially to worship, it soon found broader application as the content of worship gave character to the corporate life of the worshippers. Indeed, the congregation that assembled in the name of Jesus was not its own, but in the obedience of faith it was the Church of God in that place, and part of the Body of Christ.

To the congregations came the apostolic message about Jesus Christ. The apostolic message about him, initially passed on by word of mouth, became available in writing, notably in the gospels. Presumably Matthew was for Palestinian congregations; Mark for Roman; Luke for Roman and Greek; John for those in Asia Minor. Of course such matters as Temple and synagogue, as well as house congregation and other places of worship, came into picture—openly or between the lines. Yet such

things were subordinate to the creative tension which was giving organized form to the followers of the Way.

Kingdom and Church in Tension

The process could perhaps be described best as a fruitful tension between two formative concepts, Kingdom and Church. As members of the church, the believers hear the apostolic message. Yet in it Jesus appears to have very little to say about church; so that some today question whether Jesus ever intended the church, and in Japan the "no-church" movement is symptomatic of similar periodic developments elsewhere. As the record stands, Jesus announces and preaches the kingdom of God. His teaching centers in the Kingdom that is coming but also already present. His parables tell what the Kingdom is like. His disciples learn to pray for the coming of the Kingdom. His healing and helping are not simply expressions of loving concern for people in need but are signs of the intention and promise of the Kingdom. For, if one generalization can suffice, then the Kingdom is nothing less than the renewal of the world according to God's original purpose. Yet how can one reconcile this majestic plan with the Cross, that put a seeming end to the Kingdom as well as to its herald? However, men remembered that at the mos critical moment, Jesus retorted to Pilate: "My kingdom is not of this world" (Jn. 18:36).

It may therefore be correct to conclude that Kingdom and Church stand in a relationship of fruitful tension. One might put it this way: the Kingdom is to the Church what will is to action. Thus the Kingdom may be called the divine intention, the God-ward side of the Church, while the Church is the realization of that divine intention, and therefore the manward side of the Kingdom. Although we are here in deep theological waters, it is important for us to have some sort of working interpretation of Kingdom *and* Church, and not to emphasize one at the expense of the other. Taking the Gospels and Epistles together, it is clear that Christians in the early congregations confessed Jesus the Christ, the proclaimer of the Kingdom, is head of the Church. In Him, the Mediator between God and man, the two hold together as will holds to action. Therefore, despite the smallness of their number over against a massive pagan society and a self-deifying imperial authority, the Christians could sum up their confidence in one short phrase and exult: Jesus Christ is Lord! (Phil. 2:11).

A "Holy Priesthood"

Those who thus confessed did so within that community of grace which inevitably took on corporate form. They were not free-lance individualists

but "members one of another," and "people of God." Indeed, to give an Old Testament fact (Ex. 19:5f) a New Testament turn, they were living stones built into a spiritual house, "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). And the purpose of this? "That you may declare the wonderful deeds of him who called you out of darkness into his marvellous light" (v. 9). Sacrifices and deeds, as we shall see in the next lecture, are designations of service which the congregation owes and performs in the name of its living Lord.

Parenthetically it might be observed that thoughts and expressions in terms of the Kingdom have pretty much disappeared from respectable and culture conscious Christianity. Indeed, we seem to have succumbed to a perverse and debilitating "ecclesiolatry." For the Roman Catholic the Church and the Kingdom are synonymous. For the modern Protestant, still apparently penitent for a liberalism that, in the Social Gospel, had gone overboard for "bringing in the Kingdom," the church is his chief working concept. We are not often told that Christ does this or that through his people, or what the kingdom is, but that the Church—a kind of sanctified big business—does everything; that the Church calls, conducts, serves, and—inadvertently—determines what is possible or impossible with God. Perhaps more of a sense of salutary tension between church and kingdom exists in some of the store-front churches or kingdom halls than we care to know about. Maybe that wise older churchman was right who quipped, "The sects are insects to keep the church from falling asleep."

Locality and Universality

While the New Testament offers no blueprint of church organization, it makes clear that the church is both local and universal, congregational and catholic, particular and ecumenical. In Christ the congregation has all the spiritual authority and resources it needs. Thus the congregation is the basic unit of the Church at large. Besides, no action is real unless it becomes local; unless it is done at a given place and among real people. Humanly speaking, therefore, everything depends on the local congregation—the earthly host of the community of grace.

It would, however, be a mistake to turn this understanding of the congregation into an 'ism.' While the New Testament recognizes the role of congregational responsibility, it does not support the notion of congregational autonomy; that is, of a congregation being a law unto itself. For the glory of the Gospel is that it unites not only individuals but also congregations in Jesus Christ, who is the Head of them all. Though the records are sparse the surmise may be correct that with the dissociation of the Christian movement from the synagogue, and with the likely

multiplication of house congregations and places of worship, the originally devised scheme of overseers and elders—bishops and presbyters—called for refinement.

Bishops to the Fore

At the outset of the second century, the management of the affairs of the congregation was taken, as it were, out of the hands of a committee and entrusted to one bishop. Henceforth this type of polity became virtually universal. Under each bishop, in a given city, the affairs of the church in that place were managed, the Scriptures and sacramental vessels safeguarded, the teaching and preaching kept pure, the offerings of the faithful distributed; and, as the membership expanded, additional presbyters (priests) trained and provided for the outlying places of worship. Obviously, as we know from Paul's letters and from the early Church Fathers, all was not sweetness and light. But it worked, and the careful succession of bishops was one of the chief guarantees of keeping the adulteration of the faith down to a minimum. In the process, moreover, the urban character of the early church was determinative. Organization was, for the church, a response to the challenge of the city and to the pluralistic society which converged there. Organization was also an adaptation and a borrowing from Judaic antecedents and from civic polity. So the bishop eventually became the head of a diocese (a political term), and the congregation became a parish—a geographic subdivision —within the diocese. Unfortunately, however, the very success of the Christian faith nourished the weakness of compromise. Bishops, priests and deacons became the separate order of the clergy, while the people—once elevated by the claim of the priesthood of all believers—became the laity. The period of testing and persecution became changed, under Constantine, into the period of triumph and managed compromises. For both Eastern Orthodoxy and Roman Catholicism the polity still operative is in large measure a legacy of imperial Rome; a legacy about which all those communions—like Anglicans and Lutherans—also know, where state or folk churches still exist. But, to recall one other fact, the dissenters in the ancient and medieval church, and even today, who wished to follow the road of earnestness instead of compromise, gathered themselves apart from the world in monastic communities—off-beat congregations escaping, and yet in their way serving. All of which leads us to the next period, the Reformation era.

The Reformation Era

The Reformation is memorable for many things, but two are of special

interest to us here: a diversification of church *polity* and a recovery of the doctrine of the *priesthood* of all believers.

The changes in *polity* brought modifications of the Roman hierarchical system even in places like Scandinavia and England, where Lutherans and Anglicans retained episcopacy. Elsewhere Protestantism brought lay episcopates, as in German Lutheran lands where the prince became responsible for the church on his territory and where he discharged his duties through a consistory or executive board, aided by superintendents (the Latin equivalent to episcopus or bishop). Presbyterianism, much more self-governing than Lutheranism, took over especially in Switzerland, the Netherlands, and Scotland, and later—upon permeating Anglicanism with such doctrines as predestination—led to the Puritan movement and its attendant congregationalism.

Far from being a 17th century English creation, congregationalism had purportedly New Testament roots. In the Reformation era, however, its chief protagonists were so-called sectarians, or left-wingers, like the Anabaptists, Mennonites, and others.

Luther and His Co-workers

Luther himself, however, had encouraged a fresh look at the congregation. In 1523, he sent the burgers in the town of Leisnig (Saxony) two far-reaching opinions: first, that they are within their rights if they choose to call teachers and preachers of their own, and likewise if they judge what is evangelical teaching; second, that they ought to set up a community fund for the more effective care of the poor and needy in their midst and for the curtailment of begging. Luther thus gave encouragement to what others later, like the Missouri Lutherans, avowedly called congregationalism. Yet this to him was only secondary. What mattered was whether or not the Gospel would really take root in the local community. Later years found Luther thinking both locally and regionally, his main contention in organizational matters being consistency. This was evident from what he said about the changes in worship and the use of the catechism. It was not necessary for forms everywhere to be alike, declared the Augsburg Confession. Whatever was not contrary to the Scriptures could be retained from the old era or introduced as part of the new. Through his co-worker, Johannes Bugenhagen, however, Church Orders were drawn up for many parts of Germany and Denmark that covered the entire territory of a given ruler. So it came that the lay bishop presided over a fairly uniform church life in his domain. Most of the details of these Church Orders, or constitutions, pertained to the local congregation, or the parish.

From the standpoint of terminology, Luther disliked the word Kirche. To him it had a wrong ring and denoted an institution dispensing grace semi-automatically through a sacramental system presided over by priests who tended to keep the conscience of their parishioners uneasy, even terrified, with respect to not keeping certain man-made rules. In place of church, Luther preferred the word *Christenheit,* when speaking of the Church universal or catholic; or the word *Gemeinde,* to denote the entire Christian community, the people of God, or—locally—to denote the parish or congregation. Thus *Gemeinde,* to this day, has the dual meaning of community at large, on the one hand, and parish or congregation on the other; a usage further complicated by modern secularism which forces us to distinguish between the civic community (of law) and the Christian community (of grace).

Developments in Britain

Turning to Britain, it was probably from Luther that William Tyndale got the idea, when translating the New Testament into English in the late 1520's, to popularize the word congregation. Hitherto this Latin term had denoted groups of monastic institutions or papal boards. Now it was used as a substitute for the word church; whose ring in English failed to convey the evangelical emphasis on people rather than on an institution. Today it sounds odd to hear Tyndale's rendering of our Lord's promise to Peter: ". . . upon this rock will I build my congregation" (Mt. 16). However the rich Latinity of the word still tells a story. Congregation is actually the coming together or the gathering of the flock, the *grex,* under the shepherd, pastor. So the term is meant as used in the Anglican 39 Articles (Art. 19); "The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached and the sacraments be duly ministered, according to Christ's ordinance."

Even in our modern nonpastoral society, we all know the meaning of gregarious. Therefore a congregation is people gregarious together! Besides, congregation was used to denote the assembled Israel, the Old Testament ecclesia or assembly of the people. A century after Tyndale the word was well established among the Old Testament conscious Puritans, who made it into a title and an "ism" in Congregationalism.

Spiritual Background of the Poor Law

If, in this way, we see certain strands of connection between developments on the Continent, especially in Lutheranism, and others in England, this attests to a society whose commerce in ideas as well as context

of faith had until recently been embraced by the Catholic Church. In many ways the old provided a base on which to build the new. Few things illustrate this better than—to recall Luther's letters to the people at Leisnig—what happened to the English parish. Today we use the word parish to designate the gathered membership of what is more properly a congregation. But parish in the medieval term denoted a local geographic subdivision whose inhabitants were all under the same civil government and the same ecclesiastical jurisdiction.

In the case of England, the interesting thing is that parishes became predominantly secular. In his comprehensive and penetrating study, Professor W. K. Jordan, of Harvard, has shown how devout Christian laymen, in writing their last will and testament, often made over most of their estate not, as in former times to the local church, but to the local community, to the parish in its civic operation. The result was that by the late 16th century many English parishes had sufficient funds to provide rather decently for the local needy. Mainly for this reason, as Jordan contends, was it possible for Parliament in Elizabeth's reign to pass poor laws that really worked; notably the famous landmark known as "43 Elizabeth." For church polity in America, for the eventual separation of church and state, for the voluntary character of the churches, for the association of people with common projects of social betterment, and for the rise of local public welfare, these Anglo-Continental beginnings are of inestimable significance. Rewarding studies of the role of the church and of Christian laymen in this process remain to be made.

The Priesthood of Believers Reasserted

To pursue further the human side, the *priesthood* of believers (about which more will be said in later lectures) parallels the changes wrought by the Reformation in church polity. Actually, it antedates them because it provides a rationale of content around which changes in form could take place. Here it will suffice simply to indicate that Luther's early reformatory writings, notably those of the year 1520, captured the imagination of the laymen. His *Address to the German Nobility,* and his treatise on *The Liberty of Christian Man,* made the Reformation almost over night a movement carried forward by laymen, by scholars and students at the universities; by businessmen on their travels as well as by craftsmen at their trades; by princes and government officials as well as by housefathers and families. To Luther's tracts was added the New Testament (1522), and then the entire Bible (1554) in epoch-making clarity and beauty of language; and as a summation of evangelical teaching there came not only the simple hymns and chorals, but especially

the catechisms, the layman's Bible—the Small for the children and ordinary folk, the Large for the head of the household who doubled as teacher and priest of the house congregation !

The American Scene

Turning to our own continent, church polity in the United States has been predominantly congregational. Even churches like the Episcopal, Methodist, and Presbyterian, have tended to develop a practical congregationalism. Behind this development lies the fact of the separation of church and state. Close ties between the two had characterized New England Congregationalism and Southern, plus New York, Episcopalianism during the colonial era.

Independence and nationhood, however, brought the first modern break in a church-state form of partnership that had had its inception under Constantine in the 4th century. The great American experiment to separate was carried to success by two factions in particular: the Deists and the Baptists. On the one hand, the Deists, like Thomas Jefferson, were influential anti-traditional Episcopal laymen, many of whom were Southern, and all of whom saw Independence as providing a new kind of freedom not only for the State but also for the Church. Behind a Jefferson stood the 17th century English philosopher, John Locke, whose definition of the church was to become a classic expression of American religious voluntarism. Wrote Locke: "A church then I take to be a voluntary society of men, joining themselves together of their own accord, in order to [facilitate] the public worshipping of God, in such manner as they judge acceptable to him, and affectual to the salvation of their souls."

On the other hand, the Baptists, like the Bostonian Isaac Backus, waged their campaign as vigorously as the Deists for a separation of church and state. The Baptists, being jealously congregational in polity, opposed any arrangement whereby federal or other government would favor—through financial aid or otherwise—any one church body over others. Baptists remembered too well their history of underprivilege in England. Representative leaders of other communions, like Presbyterians, ably supported the case for separation.

Denominations Made in America

Varieties of church polity began to flourish in America. While the local congregation was recognized by all as basic, the question as to how denominations of a single communion should be related became a crucial problem. Baptists and Congregationalists were content with loose associa-

tions, to which later were added boards for missions and other work. Other communions took steps to set up the kind of general church organization capable of nationwide expansion. In the 1780's, while the Federal constitution was being framed, Methodists introduced their type of episcopacy and General Conference; Episcopalians their General Convention; Presbyterians their General Assembly. In the process a mode of self-governing church organization, or order, typical of America became a working reality. Known as the denomination, the matter of how individual congregations were related to the whole body was worked out by means of intermediate units.

In terms of its responsibilities to the unchurched, each denomination—including of course Baptist and Congregationalist associations—regarded itself as a kind of missionary society. The method most frequently used to attract people was the revival, and the camp meeting remains an even more vivid symbol of "in-gathering" on the rural frontier than the mass meeting in the cities. Service to the needy was provided not so much by separate denominations as by societies formed for specific causes. By the 1830's many of these, being sponsored by revived and well-to-do laymen (like the five Tappan brothers in New York) held their annual meetings together in New York. Home missions, temperance, child welfare, higher education, Bible and tract distribution, and the like, not only brought about an unofficial partnership among interest groups, but also laid the basis for today's National Council of Churches. You will recognize this picture as an over-simplification, but I am not unaware of the proliferation of denominations and the almost chaotic pluralism of America's organized religion.

Lutheran Handicaps and Hopes

In this setting, the Lutherans played a generally passive but eventually significant part. Torn between the choice of conformity or independence, they knew that, on the one hand, to conform would easily lead to a loss of identity, and, on the other, to remain independent would mean to retreat into a religious ghetto. Faced with the economic necessity of making a living, and of getting on in American society, the Lutherans proved their ability to adapt.

Lutherans, however, faced special handicaps. *Language* was a serious initial barrier for all who came as non-English speaking immigrants; and it often remained one for their descendants. *Provincialism* in Europe, fostered by dialect, local customs, the village community, the particularized region, the small state, the territorial church, and the like, easily asserted its independence in America. *Inexperience* in self-government and fear of authority often stalled efforts to organize even local churches.

Frugality to the point of a fault, even amid prosperity, prevented the development of proper church support. *Ignorance,* and a lack of education, made room only slowly for interest in higher education; although pastors brought from Europe the legacy of a university-education ministry, the where-with-all for its continuation in America was usually lacking or confined to comparatively modest seminary efforts.

Under these circumstances, polity is one of the most vulnerable points in the rise of American Lutheranism. What we have today by way of church machinery and relative strength, hardly suggests the devious ways, the long adolescense, the slow maturing that lies behind. In contrast to the situation in Europe, where Lutheranism from the outset was governed from the top down, in America it grew and was determined from the bottom up. That is, Lutheranism in America began without governmental favor, guidance or patronage. It began from scratch. And the layman was "scratch."

Historically the process went something like this: the Lutherans who emigrated to America settled in town or country; if interested they clubbed together and called a pastor; the pastor helped them organize a congregation and served them in return for support; usually through pastors—especially with a chronic ministerial shortage—congregations were drawn into partnership and synods emerged; the oldest, the Ministerium of Pennsylvania, already in 1748.

Not only geographic but also theological, social, linguistic, and other factors gave synods special characteristics. Compatible synods drew together into general bodes, the first being the General Synod (1820). But general bodies gained and lost member synods easily, and also competed after several were on the scene, including the General Council (1866), and the Synodical Conference (1872). Viewed from today, the three major parties in the household of faith—the ALC (1960) the LCA (1962) and the Lutheran Church-Missouri Synod (1847)—make the period from 1917 to the present a time of transition to still larger units. The former ELC and ALC, and the soon-to-be former U.L.C.A.—as well as the century-old Augustana Church and several smaller bodies—are all schools of experience merging their identity into larger corporate life. In the process, the needs of others abroad and at home have induced further partnership whose indispensable and foremost example is the National Lutheran Council.

Not Faith but Function Makes Polity

Here, however, attention turns inevitably back to the congregation. With the larger units or the general work more easily making the news, it is quite possible that in some vital respects, our congregations have been

taken too much for granted. On the whole they have distinguished themselves in the support of all kinds of work beyond their locality. In return their praise has been sung by those who know that without their help nothing could be undertaken. Yet who has helped them in return, not only in such conventional ways as the supplying of pastors, the provision of full-time synodical executives, the granting of assistance, the formation of synodical boards, and the like, but especially in developing a working partnership beyond the traditional polity? Granted that Lutheran organization has borrowed elements from congregational, presbyterian, and episcopal forms; the congregation itself, however, is still with us, and is quite independent.

Lutherans, to sum up, do not consider polity an article of faith but a matter of function. Their main concern is, or should be, to accomplish Christ's work in a manner relevant to the times and communicative to the people. This, however, is a large order. Organization always has a way of seeking its own ends. "Ecclesiolatry" is a subtle kind of idolatry that is supposed to save by works and annual reports, and continues an ever-present temptation—from which, we should pray, "Good Lord, deliver us." For ecclesiolatry may make us stand still when we should move forward; may twist a function into an article of faith. Yet this is likely only if we prefer the sleep of self-satisfaction to the watchfulness of self-examination.

All of which brings us back to the initial inquiry, the nature of the congregation in today's society. Or, to put it as we began, to examine the relationship between the community of law and the community of grace. With this plethora of historical background—a weakness you will, I hope, excuse in an historian—we can proceed to the closing section.

Analysis and Confession, as Preparation

Analysis and self-study for the congregation are forms of confession, for they involve data and testimony. I, for one, welcome the utilization of the social sciences and the practice of self-study by the congregation as well as by the church at large. In its own way such analysis is a confession that demands integration and wholeness. Its method calls not for a monologue of the congregation with itself but for a conversation with "outsiders" who are welcome as unconventional partners. Written large, this is dialogue between the church and the world, between the community of law and the community of grace. Its climate and nature may be described in terms of interaction between the two communities.

The relation between these two communities has a dual character, marked by tension, on the one hand, and dialogue on the other. The tensions are generated on both sides and correspond to the antipathy of

the natural man to the claim of God on his life (in the community of law), or to the temptation of the Christian to make the church (as he has come to know it institutionally) a vested interest and an object of faith, rather than keeping the church open as a community of grace in the world, for the world.

The dialogue, on the other hand, depicts that form of relationship in which the community of law challenges the claims of the Christian faith, or even rejects them. In response the community of grace seeks to set forth in word and deed the claim of God upon the life of man. In this mutuality of give-and-take the bad is not all on one side, and the good all on the other. God can use the critique of the community of law to unmask the pretentions and ambiguities into which the community of grace has been tempted.

Rise of the Welfare State

The extremes of totalitarianism, such as fascism or communism, should not blind us to the fact that in almost every modern country salutary forces are at work whose aim is to take into account the common human needs and, when a person is unable to care for such needs himself, somehow he will receive assistance. In effect, or in practice, this is the nature of the welfare state. The term itself is significant of the times, for it has been in usage only since the 1930's.

In our own country the Social Security Act of 1935 was a long step in this direction, signalizing a basic change-over from relief to social security. In Britain, moreover, the Beveridge Report of 1942 remains a classic in the realm of "government's" concern for its citizens "from womb to tomb." In our time, economic depression, war conditions, and rapid social change have in their several ways magnified many needs that would otherwise have been cared for retail, so to speak, and required that they be dealt with wholesale. In the process it seems inevitable that government participation should increase vastly and that welfare work, with its attendant social services, should become big business. Add to this the long established practice of locally supported public education, and the more recent federal aid to education especially at the higher levels, and immediately the governmental assumption of responsibilities that were once centered in family and church becomes impressive. Indeed, in more ways than one, this public effort has made all hitherto voluntary efforts re-appraise their aims and adapt their services to the prevailing public pattern. However, education, health and welfare services do not of themselves exhaust the modern quest for community. Rather, these are precisely services in order that life itself may be enjoyed and happiness pursued.

Poverty, Real and Imaginary

The enjoyment of life and the pursuit of happiness raise some of life's most perplexing and vexatious issues. One reason appears to lie in the fact that joy and happiness are not ends in themselves but are qualities of living and by-products of effectively discharged responsibility. Everywhere people are busy. By and large we Americans and the peoples of several other nations possess vastly more so-called goods, meaning things good to have, than did our fathers. And because of our enormous capacity to produce, Madison Avenue relentlessly urges us to consume. Indeed as a teacher of mine once said, "We do not grow richer, we grow only poorer on a larger scale."

Value judgment that it is, the irony of such an observation is multiplied by the growing harvest of sociological studies that take a critical view of modern man and his pursuits. The mere mention of the titles of a few will suggest the berating these secular prophets, the popular sociologists, give us in *White Collar, The Organization Man, The Status Seekers,* or the *Split-Level Trap.* Add to these some socio-ecclesiological studies, and you see how the churches are involved in this puzzling picture. Here I refer simply to such works as Will Herberg, *Protestant-Catholic-Jew;* Gerhard Lenski, *The Religious Factor;* Walter Kloetzli, *The City Church;* or Gibson Winter, *The Suburban Captivity of the Churches.*

While we have so-called autonomous sciences, each observing the data or identifiable knowledge appropriate to its own field, we have also been learning how certain sciences are interrelated, and that only in the cultivation of such interrelationships does the complexity of modern life begin to disclose its profound malady, its "sickness unto death," as Kierkegaard put it long ago.

Man On the Run

From the psychosomatic standpoint, Karl Menninger's *Man Against Himself* has helped many to see how, without nuclear war, we actually kill ourselves off not only by what we do, but especially by what we think and feel about ourselves as well as about others. And you will recall how Erich Fromm's *Escape from Freedom* endeavored to portray in a psycho-philosophical way how our modern contemporaries by the millions were ready, under fascism and nazism, to choose the life of submission and imposed order rather than the life of freely assumed responsibility.

Even more pointed for us is Fromm's work of a few years ago, *The Sane Society* (1955), in which he shows how our own so-called free society is actually unfree, and that 20th century democracy "constitutes in many ways another escape from freedom." Since he sees this escape in

terms of what he calls "alienation," his description of the loss of identity and an estrangement from the self, from the environment and from fellowmen, begins to sound some penetrating theological notes. Nor can we omit Freud from this company of researchers, for in his writings, man is introduced to himself in penetrating, if sometimes distorted, insight. Although his dynamic psychology set forth a new model of personality (Id, Ego and Supergo), he left man standing alone; for Freud, like Feuerbach, Marx, and Nietzche earlier, relegated God to the realm of illusion.

Almost everywhere, therefore, the modern quest for community in its various forms has been under the sway of thought and feeling which proceeds as if God does not exist. This is secularism in its essence: to shape and interpret life as if God does not exist. Such secularism, coming at a time of vast advances in knowledge and skills, leaves modern man lonely. Yet this loneliness, I suspect, is hard to pin down positively. It exists negatively. It bursts out its protests by speaking of the "meaninglessness of life" (Tillich). It spawns anxiety and insecurity, for where the fear of God has fled, the fear of other-man has taken over. Such profound alienation can only invest its communities of law with mutual suspicion, with progressively acute checks and balances on the freedom from want and the freedom from fear. Because such alienation can offer no ultimate solidarity but death, and death itself is dismissed as nothingness and without meaning.

Confession as Rebuttal

This lecture could end right here on a note of despair or cynicism. Fortunately, especially for us as Lutheran Christians, this need not be the case. For the sociological, psychological and other analyses, which often leave the American religious situation in a shambles, are not the last word. Nor do they presume to speak such a last word. The rebuttal is left to the church; and it is left to the church, pointedly and finally, at the local level—where pastor and people are.

The rebuttal might go something like this: granted that the community of law and the community of grace exist in a state of tension and dialogue. But where we stand we not only accept that fact abstractly but also concretely. For we know that the shifting line which divides these two communities does not, so to speak, run past the church door. It runs inside the sanctuary itself, not down the main aisle, as if to separate the devout from the worldly among us. But it runs through each one of us.

For us as Christians in the Evangelical Lutheran confession, this fact is a matter of profound concern and the prod to genuine repentance. Yet it is precisely in the repeated need for repentance and in the assur-

ance of forgiveness that we are rescued from despair and given hope that never disappoints. For we see that as Christians, we are far from perfect. Indeed, we stand in a solidarity of sin with our fellowmen everywhere. But we have also heard a word, now very old but also ever new, whereby God would make all things new and carry forward His work in the world. Therefore we see ourselves as guilty, under God's judgment and law, and as forgiven, under God's mercy in Jesus Christ. Indeed, whatever goodness we may possess in this community of grace, is not our own but Christ's; and He claims us for His own.

But as we are still in the world, and participants in the community of law, we are really two things at once. To use Luther's penetrating maxim, we are at one and the same time both saint and sinner (*simul justus et peccator*); both brought into a right relationship with God through His grace or favor and our faith in Jesus Christ, as well as—for our part—still very much in the world. In short, our dual role of saint and sinner makes us, or should make us, not proud but humble participants in the community of grace. For, as Dietrich Bonhoeffer reminds us, grace is a most precious gift, and we must guard against it becoming cheap grace —as so often happens when, precisely in a congregation—what we hear, and say is made to justify the sin rather than to justify the sinner.

Living for the World

Perhaps it is with this kind of rebuttal that the local congregation in today's society can bear to look at itself realistically without flinching, can accept also the sober judgment of outsiders humbly, and then rise confidently to its divinely committed task. For its task is not its own perpetuation, or its self-gratification. It exists not for itself but for others, just as the community of grace exists redemptively for the world, for all men in their various communities of law. This is no self-chosen task, but a God-given one. If the members of the congregation had the choice, they would never choose anything so difficult, indeed, so humanly impossible.

What, then, is at the heart of this after all astounding community of grace, even here at the local congregation? What makes this community different from all other human communities—not in outward forms but in inward content? What rescues it from all cheap conformity to the world and from simply functioning as a sanctifying and integrating symbol for the community of law? The answer lies not in the congregation itself, but in its Lord. And it is He who says: "See, I am among you as one who serves" (Lk. 22:27).

Second Lecture

SERVING: THE SERVICE ROLE OF THE CONGREGATION

SERVICE is a much used and often misused word. Not only does the local congregation have service to render—about which we shall hear more presently—but so also do a multitude of other institutions and agencies in our technical, productive, service-conscious and service-consuming society. Indeed, everybody wants, everybody expects service.

And service is personified. It's like a traffic flow of people driving past our house: there goes the nurse, off early to the hospital; there the physician to make his rounds; the teacher, to another day with tomorrow's citizens; the social worker, pondering the day's case load; the man in government, a civil servant to all; a carload of G.I.s, in "the service," as we say; a repairman, to service the mechanical slaves of some household; the minister, really "the servant" if we pause over the Latin, hitting the road again to serve his Lord among the people of today.

Just as life is in motion, and our society extraordinarily mobile, so service may be defined as "an act rendered to satisfy a need." This, however, does little to explain the service role of the congregation. It merely reminds us that Christians—from that local garrison of what is theologically called the church militant—have got in the act. Indeed, they have been in the act long before the present traffic jam, in assorted and often mutually exclusive services, came on the scene. Therefore, lest Christian service be lost in the shuffle of services, let us take a good look at Christians serving.

Today the average congregation, desirous of serving, finds itself in a *dilemma* over whether to serve or not to serve. Yet given normal sensitivity and salutary uneasiness, it may actually be seeking a recovery of its *identity* and the nature of its service. Then it may indeed become a serving congregation.

Dilemmas of Involvement

Dilemmas of involvement which confront the congregation may be reduced to simple alternatives: to serve or not to serve. But is this really the question? Perhaps we can come back to it. First, however, some observations on (a) the fallacy that makes such a question possible, (b) the condition that makes such a question annoying, (c) the competition that is falsely so called, and (d) the frustration that is self-imposed.

Service Not an Elective

Many a fallacy is peddled piously in our churches and bought as gospel truth. One of the most hideous of these is the notion that Christian service —the being like a Christ to one's fellowmen—is an elective. We shall hear (see) later why this kind of service, this tough-minded but warm hearted diakonia, can be made optional only if a congregation wants to save its own life. Here it is enough to suggest that a congregation might just as well question whether to worship or not to worship. Obviously such a question is never put to public vote, but every Sunday it is easy to see that some have voted to skip worship. And why? Perhaps because nothing is expected to happen in the average service of worship anyway. To many it may appear not as the glorious lifting of praise or the "soul's sincere desire" for God, but as the "same old routine" from which the Spirit has fled.

Conversely, and for different reasons, this kind of routinized ritual, as Amos once put it, may appear to the Almighty merely as "the noise of solemn assemblies." Indeed, to many and earnest seekers— and who among us has not experienced such moments—there is something "phony" about too much that passes for Christianity in our congregations. Perspicacious young folks, for an example, have a way of penetrating the illusions of their elders and calling what they see "pseudo." Or, as a recognized leader of the church put it recently, "Four out of five of our church members don't seem to know why they belong." To which a sharp analyst like Will Herverg could retort: "If they did know why, they would probably be so alarmed that they'd leave the church."

In short, it appears to be that only a compromising type of Christian could ask the question: to serve or not to serve. But many actually keep on asking it, and are taking the option not to serve. They have not heard the Gospel; and if they did, they were not listening, or knew not what to make of it—because somewhere the congregation as well as the church-at-large may have failed in its teaching ministry, and permitted fallacies to pass for Gospel truth.

Overprotected Congregations

Again, the very fact that a question of Christian diakonia can be annoying betrays a spiritually unhealthy condition in the congregation and in the individuals thus affected. Not long ago a colleague observed publicly that just as certain children are overprotected and shielded by their parents from the realities of life, so there are congregations whose pastors overprotect them. "My plea is simple," he declared, "let's not spoon-feed our congregations by protecting them from their rightful responsibilities."

Besides a home mission congregation sometimes grows impressively large in size but remains distressingly dwarfed in spiritual stature. Thus, as another friend put it, "Our congregations reflect their community instead of their Christ." They may even be eager to do something for people far away, but to render real service to fellowmen near at hand is an annoyance, and they eagerly avoid it. To send mission money to India is easier than to rescue Indian students from the torment of strangeness and loneliness in some American university town.

Most insidious of all, and most annoying to the somnambulant, is the reminder that Christian service to one's fellowmen is the fruit of a living faith. This is so disturbing because—as many still believe—the attractive thing about Lutheranism is that "we are saved by faith alone and good works are not required . . . salvation is free . . . there is nothing to do but believe." Such an intellectualized notion of justification by faith has no grasp of sanctification, ethics, or the community of grace. Like a guest in the household of God, such a congregation retreats and hangs a sign on the door of its quarters, "Do not disturb."

"Inventive Love"

The other extreme is represented by the "would-do-gooders" who see no need of the church "to compete" in the field of welfare. "If nobody else *were* helping," so they say, "we would certainly do something." But now that everything is being cared for by government and other agencies, "why compete?" If it were only a matter of competition, this attitude would be justifiable. However, the array of modern welfare services is never complete. There is always a place for what Bishop Bergrav called "inventive love" in ascertaining the unmet needs. These persist despite the modern welfare state or its equivalent. Thus the issue is not one of competition so much as communication. Service communicates. Service conveys how much do Christians care about their fellowmen. If this is the competition to be avoided, then it is competition falsely so called. Then the meaning of diakonia—genuine Christian service to others—has not been taught or caught.

Self-imposed Frustration

A fourth attitude is the involvement in the welfare enterprise that brings frustration to the congregation. It may be the frustration born of supporting "causes," of maintaining programs or agencies that are too diffuse or no longer relevant. It may be the uneasiness over not doing enough or attempting too much; of doing the right thing for the wrong reasons, or of doing the wrong thing for the right reasons. In all these

cases the corporate life that is broken up into little bits, a bit here and a bit there, with no central unifying commitment, is a frustration that is self-imposed. Consultation, research, study, planning, reorganization, streamlining, and the like, all may help but this frustrated "humpty-dumpty together again"—at least, help to rehabilitate him.

But to make him whole—to give wholeness to a congregation, to correct fallacies, to transform annoyance, to reinterpret competition, and to heal frustration,—all this calls for a searching reappraisal of the service role of the congregation and a rescuing of the congregation itself from the isolation that separates it from sister congregations.

Recovery of Identity

A recovery of identity stands high on the congregation's agenda of unfinished business. A congregation's identity is often obscured because it is culturally overgrown and spiritually ingrown. Its own perennial need, which is also that of every Christian, is to recover and cultivate its identity. There are a number of ways this could be done, but here are two to suit our present purpose: (a) discerning differences in the understanding of service; and (b) reappropriating the dynamic character of Christian Service as *diakonia.*

Discerning Differences in Understanding Service

Discerning differences in the understanding of service is not always easy, particularly because there is among us a kind of osmosis in the realm of thought and a natural imitativeness in the realm of action. To illustrate one need merely mention certain affinities between pastoral care and social casework, between congregational fellowship and social group-work, between Christian and humanitarian service, between Christ-centered faith and man-centered idealism, and so forth. Or, one can take the long line of development from religious alms to public relief to social security, and note how—by osmosis and imitation—our complex society is really filled with borrowings made for the common good.

However, it is possible and necessary to discern differences in the understanding of service. This takes us back to the multiple origin of this concept. Let us single out the pagan Greeks, the Old Testament Jews, the New Testament Christians, and see how they understood service. Naturally, what follows is oversimplified, yet it may be suggestive.

When the Greeks Had the Words

The pagan Greeks give us concepts like idealism, individualism, virtue. In the ideal city-state (*polis*) or political community (*kononia*), service

(*diakonia*) is rendered by individuals according to their respective virtues. The highest form of service is that rendered to the community: a political service (*leitourgia*) as distinguished from personal service (*diakonia*), although the two concepts were combined to designate statesmen as deacons (*diakonoi*) of the community (*kononia*) in behalf of which they performed a public service (*leitourgia*) gratuitously. As Plato, Aristotle and the Stoics describe service, there runs through it all the suggestion of lightened self-interest, the exercise of virtue. While community life is thus recognized and idealized, the free individual is never fully incorporated in it; and he never quite finds the way to his brother-man. Perhaps this is as far as one could go in an enlightened society in which slaves rendered that basic service (*douleuein*) which remained unsung and without virtue. It takes little imagination to see how the Greeks are still with us, and that the very terms they used for service and community have subsequently been loaded with double meaning.

How the Jews Understood Service

Service, as understood by the ancient Jews, presents us with an altogether different picture. Here we find neither ideals, as such, nor philosophical ethics. No astute calculation or refined deliberation. Rather, the Old Testament gives us documents relating events in the history of a people shifting between loyalty and rebelliousness, under the possessive claim of God. Here is a people with an intense awareness of solidarity, the outcome not of human design but of divine choice; God's chosen people, whose first commandment and bond of identity is to have no other gods before Him.

Now, for the sake of easier comparison with the Greek concept of service, the Septuagint—that translation of the Old Testament into Greek, about 200 B.C., for Egyptian Jews who had forgotten their Hebrew—provides us with a bridge of ready equivalents. Therefore, as one might expect, such a term as *diakonein,* to serve (in the more ordinary sense) is not often found. Instead, the much stronger word, *douleuein,* to serve as a slave shows up frequently. This word is used to describe all kinds of service. Moreover, the patriarchs, the prophets, the devout are all described as slaves of God, His servants in an unconditional sense. Indeed, the whole people are slaves of God in the sense that they are utterly dependent upon Him, their service being intended as obedient subordination to God. In its grandest and most frequent sense, however, service of this slave-like kind, is used to denote the worship of God; the thing which Luther caught in his translation of the Bible into German as *Gottesdienst.* Such service is to be rendered to God, and to none of the

gods of the heathen. Slave, transformed by this sort of relation to God, became an honorable name. Indeed, it became also the name of the suffering One, in whom deep tragedy is seen to be transfigured by high promise (Isa. 53). As to community, God is and remains its author. His is the act of choosing, and to the people comes the experience of belonging. It is only through God that each individual belongs to the community.

Hellenic and Hebraic Interplay

In time, however, contact with Greek, or Hellenistic, thought induced certain changes in Judaism. The intertestamental period saw individualism assert itself in Palestine and especially in the communities of the dispersion. For example, Philo, an older contemporary of Jesus, sought in Alexandria to interpret Hebrew thought in Hellenistic terms. In Palestine itself the self-assertive piety of the Pharisees, as well as the Hellenistic accommodations of the more cosmopolitan Sadducees, tended to disrupt the Jewish community. The synagogue, meanwhile, was an influential local institution from whose fellowship there emanated an impressive range of benevolent or welfare services (*Wohltaetigkeit*). These were understood at their deepest as bound to the love of God, and as conveying this love to others. Such love seeks the neighbor in need. Yet it has no guarantee of reaching him; for even here, in the ardent doing of good, a human temptation remains. This temptation, mostly unrecognized and not deliberately condescending toward the recipient, is the desire for recognition and honor for the good deed. To put it in more familiar terms, this is work righteousness. For the earnest Jew, however, God is and remains the author and goal of community and service. As Philo put it, a man is either a slave to the merciless masters of the world, who lord it over their fellowmen, or he is a slave to the merciful God, who is gracious and full of compassion. Therefore, to serve God is true worship and the best thing in the world.

If these reflections on community and service among the ancient Jews, like those things we noticed in the ancient Greeks, carry certain contemporary overtones, they also suggest the need of something more; of something between idealism and work righteousness.

Christian Service as Redemptive

Service, in the understanding of the early *Christians,* centers in Jesus Christ. As he comes among men as "one who serves" (Lecture I, ending), so he offers a middle ground between the idealism that loses itself in the skies and the work righteousness that seeks to justify itself before God on its own merits. Indeed, somewhere between Hellenic virtue and Hebraic

merit, both of which are concepts of reward, there emerges a new understanding of service, more daring and far-reaching than anything imaginable by unaided human thought. For it is nothing other than the service of rescuing and redeeming mankind from mortal captivity under sin, death, and the devil. Not that this is a rescuing service done automatically, or outright; but a revelation of God's will to save all who put their trust in Him through the Saviour and Son of God. For God was in Christ reconciling the world to himself, making Christ to bear all that had gone wrong in human relationships so that man might, in Christ, be brought into right relationship to God (2 Cor. 5:21) and so to one another.

The amazing thing is that Jesus Christ describes his own work as *diakonia*. His strongest self-characterization is that of the Suffering Servant of Israel (Isa. 53:10ff); literally the suffering slave (*doulos*), so far as his complete and humanly comprehensible self-giving goes. Yet he does not linger on the note of servitude, but gives a new dignity to service. "The son of man came not to be served, but to serve and to give his life as the price of release for many" (Mk. 10:45).

Solidarity of Service in Christ

In this coupling of diakonia with redemption, the early congregation saw service in a new light. Christians cannot speak of Christ's service in terms of servitude but of freedom. True diakonia, therefore, is service that knows both the greatest of tragedies, in which every man is himself implicated, and the greatest of liberations, in which every man is made free in Christ to serve God and his fellows. So to pick up again St. Paul's word to the Corinthians, "For our sake [God] made [Christ] to be sin who knew no sin, so that in him we might become the righteousness of God." (2 Cor. 5:21). Or as Anders Nygren once put it: Christ stepped into complete solidarity with us. Our need became his need. His righteousness became our righteousness . . . This is unlimited solidarity: this is service (*diakonia*) in the deepest sense of the word."

Since Jesus Christ is the agent of such service, its very magnitude may lift it out of the realm of ordinary life and into the realm of speculative thought. Indeed, this mistake happens when men begin to theologize and lose the earthbound character of the ministry of Jesus among men. It is precisely in the works of his day-to-day service that Jesus disclosed to his followers, and to the early Christians, the bearing that all sorts of lesser diakonia have on his great diakonia. His preaching drew crowds, and the laos—the laity—were glad to hear him. His teaching embedded itself in his disciples, and they later passed it on. But those silent deeds of healing, helping, feeding, restoring sight, sound, and life itself—deeds

accompanied by the fewest words, but with words of utmost authority—in such deeds were the non-verbal cues of the Kingdom.

Love as the Motive Power

These announced that a new age had begun, and that more is on its way. Indeed, as he told his disciples, "He who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father" (John 14:12). The strange realism of it all comes out in the fact that those whom Jesus fed, hungered again; those whom he healed, sickened again; those whom he restored to life, died again. All of which is true to this world. Yet precisely in the midst of this world he thus raised signs of hope: little flags of victory anticipating—and later offering—God's great victory in Him. Small wonder that for the early Christian congregation and for their kind, life was permeated with hope, and faith was active in a love expressed through service.

Such love—the agape of God in Jesus Christ—was, and is, the motive power of service. Unlike human love, which is curved in upon itself, or which in the aspiration of the mystic, seeks heaven on its own, this agape is the love of God brought down to man. In Jesus Christ there is the ever new love that swells not in the clean heights, but descends to the soiled depths. Incarnate, this love takes in the fringes of society in dialogue and healing presence. To the shock and dismay of the good men, this bearer of agape associated with sinners, publicans, Samaritans—the outcasts and the nobodies, the last and the lost. And if to them he can bring a fresh future, then to others—with many more assets—he can do as well. The inclusive greatness of his love encompasses all the self-segregating ego-love of little lives; turns them, at last, violently against him only to triumph over them with that love that knows no human limit. For it is agape—the eschatological love that serves even beyond the end, exchanging man's little goals for God's great goal.

Diakonia in Practice

Reappropriating the dynamic character of Christian service as Christ's diakonia, which he intended for his church, is beset with great but not insurmountable difficulties.

From the time of Christ his Church has endeavored to combine agape and diakonia as loving service. Wisely, but not always well, it sought to keep its service among men (its *diakonia*) on course by means of the worship it owes God (its *leitourgia*). In other words, it operated on a great and inclusive theological premise that is discernible in the New Testament and that may be stated something like this: the worship of

the congregation (*leitourgia*) that in thanksgiving (*eucharistia*) focuses on and is nourished by the self-giving love of God (agape) on the Cross, guides the faithful to the service (*diakonia*) by which they mediate signs of that love to men. This premise, moreover, presupposes conformity with the apostolic message, the Word which Christ entrusted to his disciples, and with which he sent them forth into the world. Here, then, is the starting point of the community of grace as Christian church. Here, also, the living context of diakonia as a mediating service founded in Jesus Christ the Mediator—the Middle Man.

However, this New Testament concept of mediating service was eventually separated into two parts: the liturgical and the diaconal. To be sure, the bishop retained these two parts under his authority; but in time the presbyters, as priests, preached and celebrated the eucharist, and deacons, as helpers, assisted—while their own function turned otherwise to the practical needs of congregational life; needs, like those giving rise originally to the setting apart of the Seven, in the Jerusalem church (Acts 6). In time, however, the office of deacon became a preparatory step to that of priest, and most service came under a monopoly of the clergy.

To be sure, minor offices continued to express the service role of the congregation. Women played a significant part. Deaconesses were prominent as special assistants to the bishop, being set apart for their office by a special ritual.

The Church in Welfare Work

It would be tempting to trace certain aspects of service which distinguished the church in both its local and diocesan life. Here, however, it must suffice simply to acknowledge the fact that neither persecution nor minority status prevented the eventual permeation of the ancient world with a new understanding and practice of service. Eventually, with the end of persecution, the church was entrusted with most of the welfare work in the urban community. Yet with such social triumph, the real meaning of Christian service as diakonia tended to be dominated by non-Christian concepts of idealism and work righteousness. To many a sensitive Christian the only form of protest seemed to be withdrawal into monastic life.

Such developments, however, were but the outward side of corresponding changes in Christian thought. To mention but one, agape was so interpreted as to make Christian love a virtue, and thus more in line with Greek thought and idealism. By the early fifth century, however, Augustine had achieved a remarkable synthesis that has remained alive in many Christian quarters besides the Roman Catholic until this very day.

As Anders Nygren made clear three decades ago, Augustine combined the New Testament understanding of agape with the Platonic Greek concept of eros, and called the synthesis *caritas,* or charity. This synthesis provides for a two-way action: God's love condescending to man, man's love aspiring to God.

The Recovery of Love as Agape

It was Luther who then recovered the understanding of biblical agape. Such love is bound inseparably to the central Reformation doctrine of justification by grace through faith. Agape, contrary to Augustine's *caritas,* is God's own self-giving love entering into fellowship with man precisely where we are, on our own level, sin and all notwithstanding.

Actually, it is in this self-giving love of God, and not in its own aspirations of ideas of love, that the congregation recovers its identity. It is love brought down to man by the Mediator between God and man. It is this love, then, that moves to service, and that is conveyed through service. As diakonia is born of agape, so diakonia mediates and conveys agape in the confidence of faith and the expectancy of hope.

Today many a congregation may wonder about this. To many a seeking Christian this may sound "out of this world," and strange. Love is used so much. The term has various meanings. Its Christian meaning, like that of service, has a hard time making itself understood. Yet the meaning of agape lies finally not in words, but in action. So also the meaning of diakonia becomes pointed as faith active in love. A congregation thus recovers its identity as a living community of grace when it takes of that which has been entrusted to it as an overall mediating service and conveys this through various forms of service. To these we turn next.

Christian "Mediating" Services

Christian mediating services, being necessarily varied and flexible in relation to life situations, grow out of the one mediating service of Jesus Christ, and therefore are constantly to be examined and guided in the light of his redemptive ministry and his promised return in judgment and glory. From this perspective, moreover, Christian mediating services are understood as means by which the community of grace conveys its God-given treasure—the Gospel—to the community of law. It does so in the understanding that, just as Jesus Christ came into the world for the world, so the community of grace affirms that it is for the world by serving not the selfish desires but the deepest needs of men.

Now the question is, how can this be made concrete? Implication being

always more elusive than explication, what can be ventured explicitly with respect to Christian mediating services? Here let me venture to say three things: (a) about the term itself, (b) about the art of recognizing needs, and (c) about intermediate services.

A New Term?

The term "Christian mediating services," so far as I know, is new. At least, I have not come across it explicitly anywhere else. But implicitly it is, of course, at the very heart of evangelical faith. And implicitly one finds it in such terms as "serving love," "social ministry," "inner mission," "social missions," and the like. But while these lectures were in preparation, and discussions led ever more suggestively to an appraisal of the actual needs of people, theological thought and daily living seemed suddenly to coalesce. Indeed, this coalescing took place both as an attitude of appreciation of and discontent with materials recently prepared by the major Lutheran bodies as guides for their congregations. The thought kept recurring that Lutheran Christians, with a Reformation inheritance biblically orientated, should be able to do better in conveying that inheritance to people. That is, there should be some way of avoiding the pitfalls of legalism, organizational pride or pious humanitarianism. What phrase, therefore, could convey the reality of Christ's presence and his continuing ministry through his Church? As he is the Mediator, the task of his church in the world is that of mediating. Therefore, we struck upon Christian mediating services.

Here is a term which, as we think, draws attention in two directions—to Christ and to fellowmen. As to the word mediation, this is common to most religions. Yet, as the late New Testament scholar, Alfred Oepke explained, "Revelation in the New Testament does not permit itself to be fitted into the general scheme of the history of religions. It is something new and independent, and at the same time the fulfillment of the Mediator-thought as such."

The Art of Recognizing Needs

Just as the squeakiest wheel gets the grease so the most complaining need gets attention. For the latter, specialists or special services are devised; and the clients become special cases receiving intensive attention. All this runs into money. At the other end of the scale are the needs which a person can care for himself, or with which he can be helped to help himself. It is, of course, important to be able to recognize the little as well as the big needs; and, with an eye to prevention, to be able to keep the little needs from developing into big ones.

It is our second thoughts on a process such as this that discloses another situation, that of persons in whom needs have developed but are temporarily stabilized at a certain level. Like the old myth of Tantalus, within sight, not reach, of food and drink, this is the level of tantalization. The need, say of a convalescent parent, or a home-bound oldster, may be too big for him to handle alone, but too small for a specialist or for special treatment. What then? Wait until things worsen? Or hope for improvement unaided? These are what might be called middle needs—too big for one, too small for two—but just big enough to be frustrating and, in time, to become utterly discouraging.

"Middle Needs"

Such middle needs, as we all know, exist in large numbers in every community. The young mother who has no one to counsel her, since the old folks with experience and love are far away; the adolescent who lacks a "big brother" during the treacherous and tempting years; the temporarily disrupted household needing home-making service; the nearly self-sufficient pensioner whose apartment could be made safe and comfortable with a few readily supplied improvements. These and many more cases will come to mind as middle needs. To spot them, especially the more subtle and psychological ones, is an art. It demands insight, wit, and know-how born of experience. Indeed, many of them cannot be spotted—not without contact and personal confidence—as they lurk behind the masks of daily greetings, and the non-committal exchange even at church: the routine how-are-you: just-fine-thanks.

The strange thing is that our Lord himself was concerned with such smaller needs, as well as with the bigger ones. For he wove them into his parables and included them in his rounds of helpfulness. Think of the lost coin, the hungry crowd, the wine-spent wedding, and so forth. Not that Jesus helped everybody in sight. But he used also the smaller needs to unlock the door to bigger meaning. What he did for one threw light on the condition of all. Through His self-giving service, bread for the stomach became the Bread of Life.

"Stone Valley"

History is full of parables for our times. Take as improbable a situation as that in "Stone Valley." The people were poor. They were in debt. They plodded in the old ways, hoping that the almost forgotten days would come back. Instead, a new pastor came—and with him better days. Besides preaching the Gospel he introduced modern farming, also small crafts and enterprise in business. He lifted the level of education;

and for the little tots he and a co-worker opened what became the first kindergarten. Steinthal, that heartless "Stone Valley" in a western Germany of the 18th century, yielded to the mediating services of the pastor and the co-workers whom he had won and trained for the cause. Of course, not every pastor is a John Frederick Oberlin. The inspiration of his lifetime of service seeks perpetuation not only in an Oberlin, Ohio, whose founding reflects his influence on the Western Reserve of our American frontier long ago, but also in the "Stone Valleys" of our countrysides and cities today.

Who among us does not ponder with uneasiness the monstrous "Stone Valleys" of our inner cities? Is it not precisely in these places that we have permitted one congregation after another to withdraw, and to do so precisely on the basis of its congregational sovereignty? Instead of seeing people, we saw stones and a changing neighborhood. Congregations, often unwittingly self-serving and church-damaging, relocated hither and yon. Who was to tell them otherwise? Church officials claimed their own hands were tied. In respect to their locality and support these congregations were not on "mission status" (that perverse rubric!). Rather, they were sovereign in their own haunting freedom, and proved it by moving away. Today the church at large can hardly return to the inner city again. It has discovered itself in what Gibson Winter aptly calls a status of "suburban captivity."

City Saint

There was a time when the so-called institutional church kept its doors open and activities going seven days a week. But that was in the days of the theologically liberal and now suspect social gospel, when men were thinking less about the Church and more about "bringing in the Kingdom." Yet countless thousands of immigrants—many of them Lutherans fresh from Europe—were given hope and renewed confidence. A church, like St. George's Episcopal in New York City, stands as a reminder of that earlier day; a day of mediated service in which the church was home, and parent, and advocate, and fellowship in the Gospel. Perhaps there is a new day dawning for the institutional congregation; for that bridging of social chasms by daring engineers of the spirit, whereby the over-privileged of the outer city can be purposefully linked to the underprivileged of the inner city. (See Lect. III).

Today it is commonplace to save life by transfusing blood plasma. But is there any less need for saving communities—not real estate values —by transfusing people? Eighty years ago men thought they could. The fruit of their efforts was the settlement movement. Today, in new ways, we need our Samuel Barnetts and Graham Taylors; our Toynbee Halls

and Chicago Commons, not as cultural centers only, but as places where the physical features of urban renewal may be given their spiritual counterparts.

Indelible is the memory of one such twentieth-century "city saint," who spent himself with imaginative passion for the housing of homeless thousands in postwar Germany. In bombed out urban areas and in open suburban sites his vision led to the creation of new neighborhoods. By means of Baugemeinden, building congregations, people were returned from hovels and cellars and camps into homes of stone and living spirit. As so often happens, only after his early death, in 1954, did the full significance of Otto Fricke, beloved pastor in Frankfurt, become plain even to his own congregation. All of which is another way of taking a second look at our present situation. For, as a friend once said, "Saints are God's way of showing what is humanly possible." Over this ring the words of Another, "Ye are the salt of the earth . . . the light of the world." (Mt. 5:13-16).

So much for the art of recognizing needs. Now for a closer look at the third and last point.

The Congregation in the Middle

Christian mediating services, in concept and practice, place the congregation itself in an intermediate position between the individual and the local community. In other words, it is in the mediating of services that the congregation actually discharges its service role. Therefore, it follows that no congregation serves alone, any more than an individual Christian serves alone; since to mediate means to convey, and to convey means to share or to administer something entrusted by another for distribution. Mediating service, in thought and action, is thus a stewardship of resources and responsibilities given the congregation by its Lord. For it is only in serving that the community of grace penetrates and permeates the community of law—the setting of everyday life. Besides, since such mediating calls upon the resources of God's grace, it asks for nothing in return except for the freedom to serve.

Here let me suggest three possible refinements of this general statement, and spell out what this could mean in respect to the individual, the congregation, and the local community.

The "Deaconhood" of all Believers

Concerning the believing individual, this means a steady and growing awareness of Christian responsibility. This has usually been stated in terms of the priesthood of all believers. No one put this thought more movingly

than Luther in his writings on *The Liberty of the Christian* and *Address to the German Nobility.* Who does not recall his exhortation that the believing Christian must be as a Christ to his fellowmen; gladly spending himself for the neighbor in need. This teaching of Luther, taken up later by others, notably by Wichern and the men of the Inner Mission movement, has become a kind of declaration of independency by Protestants. We are all priests, it is said. But by that very declaration the lay priesthood has, unhappily, become much more convenient as a symbol of status than as a prod to service. On the basis of one passage in First Peter, on the royal priesthood, and over against a priest-conscious 16th-century situation, the priesthood of believers did make excellent sense. The strange thing is that Protestants have really never developed or applied this doctrine. But today, with developments in biblical scholarship, and the rising recognition of the so-called laity in the life of the church, something equally—if not more—scriptural is the *deaconhood* of all believers.

Admittedly, this term sounds outlandish at first hearing; almost like a parody. But it bears up well under closer examination. Just as our Lord's earthly ministry brought mankind redemption as a priceless service—an incomparable diakonia—so his followers are to proclaim that redemption through ministry (*diakonia*) in His Name. "Let him who would be first among you," our Lord reminds us, "be as one who serves." So, then, we may properly speak of the diakonia of all believers, not waiting indefinitely for the term to be explained, but ourselves explaining the term by serving.

The Channeling of Opportunity

At once, however, a warning must be sounded, lest everybody's business becomes nobody's business. As mentioned earlier, it is only through individuals serving that the community of grace transmits itself to the community of law. In our complex and urban society it is difficult for those who would serve to know who needs help. Many a believing Christian is deprived of the opportunity to exercise this obligation, or is allowed to express it in unwise ways, simply because no real needs in real people are known to him. His faith may grow flabby from disuse or toxic from abuse. Therefore it should become the congregation's responsibility to channel service from one member to another member, as well as to non-members. Putting it this way means that no individual serves alone. Sustaining him in his place of service is the serving Lord and His serving church.

In a day when we like to think that our personal responsibility to serve is taken care of by seemingly ready-made welfare services, we are afraid of becoming involved. But the fact remains that to be called as a

Christian is to be called to serve; to "deak", so to speak, and not to duck responsibility. In true diakonia Christian service becomes mediated in that tangible, personal way which, with God's help, can bring healing and wholeness. What I have thus far said has not been blind to the particularities and compromises of the daily job and occupation; rather, this call to serve speaks directly into the everyday setting at home, at work, at school, at leisure, and not least at church. In a recent book well worth reading, entitled *Agents of Reconciliation,* Arnold Come reminds us that amid all the alienation of our time we are called to be agents of reconciliation—active, serving, Christian men, women and youth.

The Mediating Congregation

The congregation, as stated above, is itself truly a mediator, a giver of services. Through its corporate worship and life it represents an amazing pattern of relationships. Indeed, the congregation is a unique phenomenon where interpersonal and group relationships, often so artificially contrived elsewhere, appear naturally. Congregations do not always see themselves this way. The therapy that is available, if its various groups were really free to express their conflicts and work through their differences as well as to express their creativeness, would be revolutionary. Regardless of such partial issues as racial integration, the congregation represents a cross-section of modern life in which are seen all age groups and in which lines converge that pulsate with the full-orbed drama of modern life. Here are tiny toddlers, rebellious 'teeners, harried parents, frustrated workers, lonely oldsters, to cite but a few. All have their needs, and all of them look—perhaps with keen anticipation or with quiet despair—to the church for service.

But the lines that thus converge are also lines that run out. They pass, so to speak, through concentric circles; through individuals and families, through enterprises like church school and other organizations, out to the local community, on the one hand, and out to other congregations, on the other. When these lines are further extended they reach far out into the nation and world, into the denomination and worldwide church, and on to the church triumphant. For in this fellowship created by the living Word, the experience of time is transfigured by the promise of eternity.

To say this is also to say that the congregation is far richer and that its service role can best be seen in relation to its resources. For it has "this treasure in earthen vessels, that the excellency of the power may be of God and not of us." (2 Cor. 4:7).

Third Lecture

LIVING: THE RESOURCES NEEDED BY THE CONGREGATION TO FULFILL ITS DESTINY IN SERVICE

WE LIVE in days that talk in profound anxiety about the rising danger of nuclear war and man-made global catastrophe. Yet we are unprepared for death. In what Kenneth Galbraith calls our "affluent society" there is one thing we seemingly cannot afford, and that is to speak and think meaningfully about death. Time was when people were buried from the same church building in which they had been baptized, and when the entire life-span of individuals was highlighted by ceremonies whose often merely social nature conveyed deeper theological meaning. Theologians, too, included in their systematic works a treatment of the art of dying (*ars moriendi*). Today the funeral has been almost abolished from our sentimental local churches, and the funeral home has taken over. In short, the one great common fact, with which all men must come to terms, has been overlaid with the brave garlands of unreality.

When Death is a Resource

Death, however, is a resource. Without it one cannot take the first step into life. With reference to himself and to us, our Lord said: "Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it. . . . If anyone serves me, he must follow me . . . [and] the Father will honor him." (John 12:24-26).

Any realistic talk about living must thus begin with talk about dying. This is the way in the Christian faith, where the human ending must precede the divine beginning. This is hard. It is like one tragic afternoon, when a class of eighth graders had been invited to their favorite teacher's home. It was on a ranch, with a place to swim. After some hours of fun, the youngsters suddenly noticed that Doug was missing. An awe-full premonition seized them. After a futile search, they began to pray; and some of them had never prayed before. A close friend of Doug's recovered his body. Coming home, that lad blurted out, "O, Mom, it's with this hand I pulled him out . . . !" The lad's father visited Doug's parents, and tried to console them. They were not church members, yet Doug in infancy had been baptized a Lutheran. With the school principal arrangements were made—after some initial reluctance—for a memorial service in the local Lutheran church. Several hundred of Doug's classmates and their parents packed the church. Most of them had never before faced the reality of death. Nor had they dared to experience the

cleansing therapy of expressed grief in the light of the Gospel hope. It was a solemn hour. Later, many of the parents commented that their youngsters had gone to school the next morning with a refreshed spirit. For the service had helped to clear their thoughts not only about death but also about life. The following year, when the class graduated from Junior High, the principal observed, "This has been an unusual class. It has shown the finest spirit of any we have had." Perhaps it was Doug's death—a resource for life.

Fulfilling A Destiny

Against this background, the two communities, which have thus far guided our thinking about the congregation, appear in their dynamic polarity: the community of law is ultimately destined to death, and the community of grace is the bearer of life. Given this situation, how, then, is the congregation to discern its resources and make use of them in the fulfilling of its destiny? Four possible ways include: (1) nurturing faith, hope and love; (2) utilizing gifts of the Spirit; (3) educating for service, and (4) fulfilling the partnership born of service.

Nurturing Faith, Hope, and Love

The nurturing of faith, hope and love is nothing other than a responsible appropriation of the means of grace through Word and Sacrament. It is the Word, audible in preaching and visible in the sacraments, that creates the Church and marks the community of grace.

These two marks give extraordinary importance to the service of preaching and teaching, on the one hand, and to the use of baptism and the eucharist, on the other. Intertwined with both of these marks are two vital forms of response: prayer, as the open line of communication with God, and confessing (*martyrion*), as the bearing of witness to the world through mission.

As to the preaching and teaching ministry of the Church, the commendable thing is that today it is everywhere being attempted. Yet the appalling fact is that in so many places it is done so poorly. It is, as we know, entrusted to ministers of the Word of God (to use the old title). But these ministers have been pressured from many sides by special interests and worthy causes. Thus they are in practice not so much ministers of the Word but rather, in Richard Neibuhr's phrase, pastoral administrators. The responsibility to preach has diminished as other responsibilities have crowded in, while the duty to teach has been delegated largely to the church school staff of volunteers. Small wonder that despite the numerical growth of organized religion in the United States,

there is an astounding prevalence of spiritual illiteracy. How, then, in such a context, can we expect any clear-cut presentation of the obligation of Christian service? Nevertheless, the good intention remains, and the Word is the resource ever ready to be used.

Living "Between the Sacraments"

There are also the Sacraments, the visible Word, which call to remembrance that all man-ward service has its source and receives its nourishment in God. In fact, as Edmund Schlink at Heidelberg has pointed out, the Lutheran Confessions see the believing Christian as "living between the sacraments." What we today would call a Christian social ethic is thus sacramentally kept on course. Professor Schlink, in his recently translated *Theology of the Lutheran Confessions*, put it this way:

> In Baptism we receive Christ's eternal life, and in the Lord's Supper we receive Christ's vicarious death, his given body and his shed blood. Again, in Baptism we receive the death of our old man, and in the Lord's Supper we receive Christ's body and blood as the bread of life. In the believing reception of both sacraments the Christian's life on earth—his present life and even the remainder of his life on earth—proves to be so completely encircled and encompassed by Christ's first and second Advent, that the present and still prospective interval loses the power to lead him astray. In the reception of the two sacraments the believer is translated out of the problem area of his visible existence into the eternal life which will become visible at Christ's return.

The nurturing of faith, hope and love is thus done not simply in private devotions but in corporate worship. Just as it is the same Christ who "regenerates through Word and sacrament," it is likewise the same Holy Spirit who works through Word and sacrament and gives us faith and life. In other words, "the one Gospel comes to the sinner both through preaching (and teaching,) and through Baptism and the Lord's Supper."

Christians Need Each Other

Yet none of this happens apart from other people. In what Dietrich Bonhoeffer so profoundly described in his book, *Life Together,* "The Christian needs another Christian who speaks God's Word to him. . . . He needs his brother man as a bearer and proclaimer of the divine word of salvation. He needs his brother solely because of Jesus Christ." Christians in worship clarify the goal of all Christian community: for they meet one another as bringers of the message of salvation. We might add: we meet as those being prepared by the Holy Spirit for the mediating of Christ's help to others.

So it is that divine worship (*leitourgia*) and helpful service (*diakonia*)

are interrelated and interdependent. Worship prepares for service; and service prevents worship from becoming an escape. On the one hand, we cannot face our fellowman, much less save him at his deepest need, without remembrance of what God has done and promises to do. On the other hand, we cannot come into the presence of Almighty God by abandoning our fellowman and thinking only of ourselves.

Perhaps the worship life of so many congregations has lost its proper sense of holy awe and joyful adoration just because this relationship between worship and service has broken down. Similarly, the service life of many a church-related social agency may have lost its proper sense of holy joy and confidence in the Gospel because somewhere the relentless press of service has been given priority. In either case, in congregation or agency, the machinery keeps running—as in the community of law—but the spirit has unintentionally been locked out. Yet it is the Spirit who brings us God's gift; the basic resources which every congregation and agency needs. For the Spirit gives us life.

Utilizing Gifts of the Spirit

The utilizing of the gifts of the Spirit requires honesty, boldness, and the readiness constantly to improvise, so that what is received from God as a gift of the Spirit may be offered to Him through our fellowman as a fruit of the Spirit.

To put it another way, every congregation has many more resources than it realizes or will to itself admit. The gifts of the Spirit include faith itself, for no one, says St. Paul, can confess that "Jesus is Lord" without the Spirit (1 Cor. 12:3). Working through the diversities of personality, the Spirit brings a variety of gifts, all for the common good (v. 4-7). Besides faith, these include wisdom, knowledge, powers of healing, performing of miracles, speaking prophetically, differentiating the genuine from the false, speaking in and interpreting tongues. All this, in the working of the same Spirit, ought to be an encouragement to the congregation to seek resources in its very midst!

It may be, though, that we are afraid of such a wealth of potential resources. Although we thank God for accepting us *in spite of* our sins and imperfections, we are wary of accepting our fellows in the faith *along with* their diversity of gifts. Usually, in the church we are not very successful in handling or getting along with diversity. Yet it remains provocatively true, as Rufus Jones once elaborated, that the church owes a substantial debt to its heretics. And Jesus was quick to point out that the prophets one generation stones, a later generation honors with monuments. In the congregation, however, a good guide to action is this: Conformity we owe Christ, but Spirit-led diversity we owe our fellowman.

And for these we need to intercede in our prayers, while also asking God for the grace to accept them for what they are.

The Burden of Mediocrity

Moreover, we are to "pray the Lord of the harvest that He send out laborers into his harvest" (Lk. 10:2). How earnestly do we practice such prayer? The harvest is plentiful, the needs and the readiness are everywhere evident. Not only is there a mounting demand for workers in the church but also for dedicated Christians in the professions rendering person-to-person services, such as law, medicine, teaching, nursing, welfare, and the like. In fact, many congregations could suddenly come to life if they looked about them and saw the importance of discovering and helping to guide young people and already established older people to positions of effective service. However, congregations are sometimes so wedded to mediocrity that they either cannot recognize talent or would be afraid to use it. There is the well-known story of a young woman who wanted to serve her Lord somewhere, anywhere, in His church. But her parish pastor saw no possibility; neither did other churchmen of whom she inquired. Finally, in another country she found such an opportunity, received training and, as one fearlessly dedicated to bring relief to the suffering and order into their care, became the founder of the modern nursing profession. Florence Nightingale, among the deaconesses in Theodore Fliedner's institution at Kaiserswerth, caught a vision and acted upon it her life long.

Mediocrity in the congregation may actually be the reverse side of unmediated service, or of untapped resources. Who would think of the sick, the handicapped, the home-bound, the bereaved, as being resources. Yet God puts them in our midst and challenges us through them. By means of insight into their condition and by improvising means of usefulness for them, these so-called problems can be turned into assets. In my early ministry one who taught me most was a speechless bed-ridden paralytic octogenarian whose mind was still keen and who spoke through a most searching pair of eyes. General pleasantries drew little response but some familiar passages of Scripture, prayers and hymns brought a glow of recognition and joyful affirmation. Such a person, ready to die in peace, was a resource to the young pastor and congregation down to the last breath.

Lay Participation

These experiences should not be limited to pastors. Some pastors, however, discourage lay participation in such visitation and make their

own ministry a monopoly. Even in our Lutheran pamphlets this pastor-centredness is quietly encouraged.

Other resources, besides the men and women of the congregation, are the boys and girls; even the infants on the cradle roll, who may be the only link between home and church because they have been baptized and are members of the community of grace. Meanwhile, young folks with talent are always turning up. The rebellious and unruly may, in the long run—if the pastor or someone else can run that far—turn out to be the most promising.

To sum up, the congregation is full of resources as long as it has members; and its surest means of securing them is to give them away—to share them with the community at large, while at the same time caring for their spiritual needs. Everywhere people are needed in welfare and other responsible community services. They are needed in full or part time careers, or as volunteers. One could go on. But the discovery of talent as a resource requires training.

Educating for Service

Education for service is the art of refining the congregational resources just mentioned. To begin, a congregation has a stake in church-related academic institutions. It contributes to the support of collegiate and theological education, and to other ventures from which it *could* derive returns. Such institutions are resources for the congregation; though the congregation may often have the impression that it is simply a resource for the institutions in question.

Four types of resources should here be mentioned: the theological seminary, the church-college, the educational institutions in the community, and the congregation's own educational program.

Welfare in Dialogue with Theology

As to the seminary, these are times when theological education is again under careful scrutiny. With the mergers and realignment of our Lutheran bodies, new opportunities are arising that force us to ask what kind of pastors will be needed in tomorrow's communities. By nature seminaries are conservative institutions. This, however, does not mean that they must be backward, or champions of a cultural lag. Rather, when congregations are alert to the needs that must be met among the people whom they serve, these facts can be communicated to the seminary. What can be done about it may not be immediately apparent. Yet something usually happens in due time.

So, for example, if the National Lutheran Social Welfare Conference

were, at this meeting, so convinced that future pastors should know more about the church's social ministry than they now presumably do, let it say so. Ways could be found, I am quite sure, for relaying such a concern to the respective seminaries. The only way you can find out, though, is to try it. I dare you. Your initiative could still make 1961 some sort of a landmark. I know of a couple of seminaries where something along this line is being done. But that's only a small beginning. And what I mean is not simply courses in pastoral care, or clinical training, or internships, but rather the devising of means whereby the education of tomorrow's pastors could be made more aware of the enormous forces and power structures of our society, the immense changes in the field of welfare (despite what Secretary Ribicoff calls a current marking time or mere drifting), the far-reaching changes that are affecting human life at all ages and in all places.

In short, you as a Conference can help your own cause and that of the congregations by helping the seminaries to consider seriously their mission to contemporary society. For so long, different Lutheran organizations have gone their separate ways that today they are accustomed only to monologues. What we need is some lively dialogues across organizational lines. To repeat, I dare you. You may be happily surprised, and we could all be mutually benefited; not least our congregations!

Colleges and the Adult Christian

Something similar could be said about, and ventured with our church related colleges. They can turn out teachers; they can put on joint programs with hospitals for registered nurses with the bachelor of science degree. In some colleges, beginnings have actually been made with an elementary or basic preparation for social work, and in view of Edwin May's lead article in the October (1961) issue of *Harper's,* the dire need for public welfare case workers makes this a wide open opportunity.

Or, parish workers. It has been said that college is not enough, but that two additional years with a master's degree are the minimum requirement for parish directors of Christian education. This is true and they should be trained at our seminaries. But parish workers—good ones, while they last and even after they marry—can come out of a good college program. Why do we have our colleges? Simply for the needs of others and not of the church.

In a day when it has become popular for women to go back to college, and when educators in many of our foremost universities and colleges are providing for adult education in terms of life long learning, what can our church colleges do to help? Are they offering the kind of courses that would allow some qualified women to become well prepared as parish

workers, either in the educational or welfare field, or in a combination of both? For such women who live remote from a church college, could there not be institutes or extension courses provided by some school, or college or seminary, that would supplement their previous training or experience? This is a day of second wind for persons with grown children. For sheer blindness on our part we may be losing their potential help by default; indeed, we may be forcing them out of active church life and beyond the reach of the congregation.

Special Institutes

In a special way, we would seem to need institutes for the orientation of social workers in theology. Only the naive would today think that an intensive encounter between theology and social work would be neither relevant nor fruitful. Some beginnings along this line have already been made. If we Lutherans persist in not having our own school of social work, then it seems to me mandatory to supplement what is now available to those fine men and women whom we eagerly engage on our staffs. If we had social workers also alert in theology, congregations might more readily add social workers to their staffs. Nobody wants to sail under a flag whose significance he would have a hard time explaining; nor would it be right for Lutheran welfare workers to have only a hazy notion about a "plus" in the claim of their agency.

This is a new day for men in the church too; for those who retire early have excellent years and experience to spare. Many of these have served out their careers in the armed forces. Meanwhile, what about our pastors? Many of them are overworked in parish duties that are the modern counterpart of the ancient "serving of tables." The apostles were wise; they had the congregation choose seven men of good reputation, and the common life was back on course. We seem not to be so wise. But the need is apparent for congregational lay administrators. In many places this need is being filled. The important thing is that it be filled in a way that will help the administrator see himself as a servant of the church and not simply as an agent for church supply houses.

Actually, what we have been talking about is a new brand of 20th century deaconess and deacon, people in service for which the church or congregations sets them apart.

The Teaching Congregation

The fourth category in educating for service is the *teaching program* of the *congregation* itself. Here I refer not only to the need for a generally much more intensive church school enterprise, but especially for a strong

and imaginative effort in adult education. Herein lies a big responsibility. Who will tackle it? Its potential in training for service is very great indeed. Yet a mobile population makes many a pastor hesitate. He fears he will be preparing people simply to serve in other congregations. This, however, is a foolish fear—it is more blessed to give than to receive; yet he will also receive. This leads us to the last point.

Fulfilling the Partnership

Fulfilling the partnership, in one sense at least, means that *living congregations serve together.* The day should soon be over when congregations live for themselves alone. Or will it be? Pastors and people must be helped to overcome a perverse kind of possessiveness. The exhortation, "Hold fast to that which thou hast," pertains to faith and not to members at a distance. A new type of partnership, with a sharing or exchange of people and resources is already in practice here and there. But the larger parish, with several or many metropolitan congregations clubbing together is a high priority.

What is presently lacking, but what could be supplied in many metropolitan areas, is a *middle structure.* This would stand between the single congregation and the district, conference or synod. It would be comparable to the middle structures currently being sought in metropolitan areas to link urban and suburban governments into responsible partnership. Something like it is needed desperately among our scattered congregations. Clearly, as hidden or tiny sub-communities they can neither serve their people nor make any noteworthy impression on their environment. Their mission is almost secret and club-like in its withdrawn condition. It hardly seems necessary to speak about themes like the church against the world, when the church (denominationally or confessionally) is so deeply divided against itself; a division that can go amiably unrecognized. Here other denominations like the Episcopalians, Methodists and Presbyterians could teach us.

Epilogue

We live in days when we know not what is coming. But ultimately we know *who* is coming. It is Jesus Christ the Lord, the same yesterday, today and for ever. For the things that have here occupied us, we are not sufficient, but He is sufficient. It is He who makes us bold to dare the humanly unpopular and impossible. It is He who, calling peace-makers blessed, bids us pray and work for peace and justice and brotherhood especially in times so potentially disastrous as these very days in which we bear and share responsibility. As He died and rose and reigns for all mankind,

so He has given us a world to win and a place to begin—the place where we serve in living congregations and in our several agencies.

Having been called to be responsible Christians, we are members in that community of grace which, through serving, extends itself to permeate the community of law. This is because the Church is here *for* the world. Simply to say that the Church "serves" the world would be incomplete, and would either limit that work to a weak imitation of welfare, or it would easily become top-heavy with self-interest. But to say that the Church, as community of grace, mediates service is to keep it true to its role as Body of Christ and as the prolongation in time of his earthly ministry. This mediating, looking outwardly like all other service, is inwardly charged with eschatological promise and the tension of the Kingdom of God, coming-yet-also-present. Despite frustration and outward "uselessness", such service is actually the living Christ mediating Himself through His redeemed brethren to those for whom He also died and who are still to be redeemed. He died for Nikita Khrushchev and John Kennedy as much as He died for you and me.

For us to partake in such diakonia, such mediating service is a privilege and not a burden. The attitude in which we render it is not condescension or pride but humility and gratitude. Our reward lies in that we are permitted to serve Him who is King of kings and Lord of lords, and to do this not only in the fellowship of worship but also in the hard tasks where law and grace, world and church, death and life converge in the specific cases of concrete need in real people.

It is precisely in such focal points of tension that He is present in a twofold way. For He not only works through us His mediating service, but He also identifies with those whom we are to serve—and who may not know Him at all. For in them, He tests our faith in Him. "I was hungry, naked, sick, a stranger, . . . as the least of these my brethren." To those who pass this test, He says, "Come O blessed of My Father. Inherit the kingdom prepared for you from the foundation of the world." (Mat. 25:34).

This is the glorious promise that enables us never to grow weary. And this is the Spirit in which He sends us forth from our memorable meeting here.

The Rev. Luthard O. Gjerde

THE OTHER SIDE OF THE COIN

Four devotional meditations on the social ministry of the church, relating to paradoxes in the Christian faith, were given at the morning devotional meetings of the National Lutheran Social Welfare Conference held in Cleveland, Ohio, October 23rd to 26th, 1961.

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THERE ARE MANY paradoxes in the Christian Faith; which is to say that there are two sides to the coin with respect to certain doctrines.

If we fail to ponder these paradoxes, if we lack courage to examine the other side of the coin, we deny ourselves many of the deeper meanings of Holy Scriptures, and never experience the application of certain truths in our current life dilemma.

If a truth is precious, then that other truth, which is the other side of the coin, may be equally precious!

I have long been intrigued by the fact that much of the theology which undergirds the practice of Christian social service is such "other side of the coin" theology. And so it is that four doctrines, each cherished, defended, indispensable to our faith, and the "other side of the coin" in each case, will engage our attention during the devotional periods set aside for us in this conference.

I. ON THE TOTAL DEPRAVITY OF MAN

No stranger, coming within our gates when we are at worship, would long be in doubt as to our emphasis on the sinfulness of man. Almost at once, he would hear us engage in one of the variations of our common confession of sin, "We poor sinners . . . confess unto Thee, we are by nature sinful and unclean . . . we have sinned . . . in thought, word and deed." Then he would hear us preach, and teach, that "In me there dwelleth no good thing. The good that I would, I do not, but the evil that I would not, that I do. For there is none righteous, no not one. For all have sinned, and come short of the glory of God."

This emphasis is no historic accident; rather it is a part of our adherence to the Word of God, which is to say that it is right and true. For herein we are seeking to honor Christ. To do this we acknowledge our sin, and gladly take our place at the foot of the Cross. But it is here, in penitence and remorse, that we experience the miracle of forgiveness so that we say, with mixed wonder and exultation "Even though I am a sinner, nevertheless, I am a child of God!"

Now we have the courage to look at the other side of the coin, where it says that every person—in every time and place and station—is of infinite worth because God created him, and because Jesus Christ died for him. Helmut Thieleke in *How the World Began* speaks of this new awareness: "When one stands beneath the eyes of Jesus, then suddenly people count for something. Then one can no longer pass by the man who has fallen among thieves, but must bind up his wounds. Then suddenly, the other fellow is much more than an 'associate', then he is someone for whom Jesus Christ suffered."

Indeed, it was Martin Luther who, at least in part out of his own experience, brought back into the life of the people, a true sense of sin in the recognition of real guilt. "My Sins, My Sins, My Sins," he cried in one dark hour. But let us remember that this same man put the right price tag on the human personality with these words (in his incomparable explanation to the second article): For He has "bought me and freed me not with silver and gold, but with His holy and precious blood and innocent sufferings and death."

I think we must recognize that Luther's subsequent clarity about man's responsibility toward his neighbor grows out of his willingness to see both sides of this coin. For even his neighbor, be he lost in sin and darkness, is still of this same transcendent worth!

This is a concept of the dignity and worth of the individual which over-arches and dwarfs any humanistic concept of man's dignity. And yet, how familiar are we with this side of the coin? We need to reclaim this doctrine for our people, in its fullness. In the Christian Affirmation

for Lutheran Health and Welfare, circulated by the Division of Welfare, National Lutheran Council, last year, it comes out like this: "We believe that every person, in every time and place and station, while debased by sin, yet has dignity; while unworthy, yet is of infinite worth, because God created him a free being, and because Christ redeemed him." We need to be clear about this.

In a world where the problem of racial integration stands out so starkly, the church must be aware that its witness is being negated in direct proportion to its failure to stand for the dignity and worth of every individual. If this globe should some day lie half in ruin and half under merciless fall-out raining from the skies, and if this tragedy of humanity in any way is due to the lack of respect other nations had for our country at the United Nations or elsewhere, then let us know now that that failure would have its roots in our negative witness to the nations of darker-skinned people and all the world.

I asked little Chris Sonnack, who had lived in an interracial community for all of his six years, while his father had been pastor of an interracial congregation, if he didn't sometimes miss his little colored friends. The question had no meaning for him, and after hesitating, he said with some exasperation, "We're all colored."

Maybe the little child should be listened to when he said, "We're all colored." For him this was of no more moment than the fact that roses in his mother's garden might be red, white or yellow. In the same way, Holy Scripture knows no difference.

We need to be clear about the worth of a person because too many of our diagnoses of deeply troubled, depressed or emotionally disturbed persons, including teen-agers, have the same recurring sub-theme, "He has a very low opinion of himself."

We need to be clear about the dignity of the individual because the aging person in our congregation (or institution) feels so overwhelmingly passed by, lonely in a sense of his own worthlessness. "I'm just not worth much anymore!" We need this, for if the church is going to reach the teen-agers (in and out of church), reach the troubled, the anxious, the mentally ill; reach those who are so abysmally shamed; the alcoholic, the prisoner, the wearers of the scarlet letter; then, as a Lutheran Church we have got to understand and proclaim and practice a Christian concept of the dignity and worth of the human personality. To do this we must take our place beneath the Cross and say again in wonder and exultation: I am a sinner, the chief of all sinners. Nevertheless, I am a child of God! AMEN.

II. ON THE FINISHED REDEMPTION

In a few weeks as the Advent Season begins, many of us will have the privilege of singing in, or listening to, great and moving presentations of Handel's "Messiah." Caught up in this grand oratorio is the full spectrum of the redemptive work of Christ our Saviour. We sing Hallelujah! and Hallelujah!; in exultant reiteration because the redemption is finished. It is complete! Christ has done what needed to be done for our reconciliation.

Everyone of us needs the certainty of this central fact: the redemptive work of Christ on Calvary's Cross is finished! As we grow older we need fewer certainties, but those central ones become more important than ever.

Upon this fact of the finished redemption I can rest my faith in surety that will stand all the buffetings of my own up-and-down feelings. This is the source of true maturity. It is finished! Nothing can change it! Upon this I build. "All other ground is sinking sand."

Uneasy fears keep seeping through the mass of humanity in these days. Here and there someone is building a fall-out shelter. We want to survive! (One lone voice has even been raised in favor of community shelters rather than individual family shelters, as a more Christian alternative. For even on that day we shall be confronted by our neighbor, if he is in need.)

We want to survive! The fall-out shelter will likely help you survive—a little longer! But if you are really concerned about survival, you must rest your faith on the finished redemptive work of Jesus Christ, our High Priest and Mediator, who "entered once for all into the Holy Place . . . taking not the blood of goats and calves, but His own blood, thus securing an eternal redemption." (Hebrews 9:12). Having this faith, we ought not let the turbulent waters of fear ever submerge us. We are a royal priesthood. Christ leads us in triumph all the way. We have this victory, "even our faith in Jesus Christ."

For the last word will not be spoken in the Kremlin! Rather, Almighty God, our Heavenly Father shall say to all the powers that may be *"Thus far! and no further!"* Do you believe this? Thanks be to God, we have a finished redemption!

But this doctrine, cherished, defended, and indispensable to our faith, has, as the coin, another side too. For in another real sense, the redemptive work of Christ is never finished. It will continue as long as the process of creation continues. As long as there is one living person, in whom the process of sanctification is going on, Christ's redemptive work is unfinished. For the reconciliation made possible by the Cross must be

applied in the lives of all men. (The Holy Spirit works to do this through justification, an instantaneous event, and through sanctification, a life-long process.) We are involved in this, inevitably, one way or another. Paul says: "None of us lives to himself, and none of us dies to himself." Luther says: "As our Heavenly Father has freely helped us in Christ, so ought we freely to help our neighbor by our body and works, and each should become to the other a Little Christ." So this is the unfinished work of Christ in which we are inevitably involved. To be Christs to the suffering, sorrowing, lonely ones, children, adolescents, adults, and grandpa and grandma, under the tutelage of, and inspired by the Holy Spirit.

But we need to know this about ourselves: Dr. Henry F. Wind, last year, quoted two contemporary evaluations of Lutherans, as follows: Mr. F. R. Barry in *Christianity in the New World*, "Lutheran religion held aloof from the world, entrenched in private religious experience, and has therefore failed to redeem the world"; and Reinhold Niebuhr in "Christendom," "Unfortunately, Lutheran piety, at its best, is too pure to affect the world."

Our pietism seems to breed quietism! We have some people in our midst called social workers, who say as a part of the riches of their unique wisdom, we must begin where we are. This is the key to the true Christian activism of which we are in need.

If we are at the Cross, let that be the beginning place. Here we can learn quickly and simply that there are two dimensions to the Christian life. In the vertical dimension we are mindful of the Grace which comes down to bring into our lives the miracle of forgiveness. So in that vertical dimension there is a dominant quality of forgiveness by Grace. What we need to know is that the horizontal dimension calls for an activism in relating to our fellow-man and that here, too, the dominant quality must be forgiveness by Grace! But with a restless outreach! This is Christian love (agape). Nietsche said that Christians would have to look more redeemed if he was going to believe in their Redeemer. The contemporary voices just quoted make essentially the same indictment. We need to be doing, not just verbalizing. Nothing is as unanswerable as the witness of deeds. The failure of the witness of our verbal claims is sharply etched in T. S. Eliot's description of our generation, "Here were decent godless people. Their only monument the asphalt road and a thousand lost golf balls."

When I had written these words, I found myself without a continuing chain of thought. So I broke off with writing and picked up the nearest book, to read a bit. It was Dietrich Bonhoeffer's *Life Together*. First I had to shift some gears; there was such a gaping chasm between T. S. Eliot's cynical appraisal and Bonhoeffer's (the saint's) plea for Christ-

likeness. But the first thing I knew, the chain was all there again. For Dietrich Bonhoeffer picks up precisely where Luther left off. Luther: "Each should become to the other a Little Christ." Bonhoeffer: "When God was merciful to us, we learned to be merciful with our brethren. When we received forgiveness instead of judgment, we too were made ready to forgive our brethren. What God did to us, we then owed to others. . . . Thus God Himself taught us to meet one another as God has met us in Christ." All of which brings to focus the simple exhortation of the Apostle Paul: "Be kind to one another; tender-hearted; forgiving one another, as God in Christ forgave us." Ephesians 4:32. This is the unfinished work of Christ—to show forth the fruits of His redemptive work in our own lives; to witness to His love by loving like He has loved us—to be "little Christs".

Very few of us get up early enough to be familiar with a common pre-dawn phenomenon. Before the sun has actually risen, the world is light—light with no shadows. This is caused by the reflection of the sun on the dust particles in the atmosphere. The light of the sun, not yet risen, reflected from the billions of particles, lights the world. This is called the aurora. In this way, we must be the "Aurora of Christ" reflecting His light until He comes. In this task, we are not few; we are many—preaching, teaching, serving, witnessing in every walk of life, in every land, and surrounded with a great cloud of witnesses—carrying forth the unfinished task of telling the world about our finished redemption. AMEN.

III. ON GRACE ALONE

If I were to set about earning my own salvation, I would have to do it by helping my neighbor, for my neighbor is the only thing within my reach that is important to God. I think God would count it worth something if I helped my neighbor.

In this way, I would become dependent on my neighbor for my hope of heaven, because I would have to use him to earn merit for myself. But if I had to use him, I couldn't love him, not with the "giving love" of Christ. There would be a built-in contradiction here between my need to use my neighbor and my need to love him.

So, I don't think I would get to heaven that way after all. There must

be a better way. And, thank God, there is; "Behold" (says Paul), "I will show you a more excellent way." This is the way of Grace. How easy it sounds! But by how dear a cost did it become possible! "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God." Ephesians 2:8.

I remember vividly the intellectual struggles some of us had in seminary with respect to salvation by Grace, when we stubbornly held out for some fraction of contribution on the part of the individual. Surely we couldn't be saved entirely by Grace! Maybe 99.44%, but not 100%! But as we studied and learned, as the Eternal Word came into clearer focus, through the enlightenment of the Holy Spirit, we wore down, one by one. All these years I have never been more sure of anything, than that I am saved by Grace alone, without an iota of merit on my part! This shapes up like this: *That I deserve to suffer hell—but instead I am sure of heaven!* By Grace alone!

This has done something for my relationship with my neighbor. I don't need him, so I am free to love him with the "giving love" of Christ. Remember that! It will come up later in this meditation. So this is one side of the coin, saved by Grace, by Grace alone. Another beloved doctrine, cherished, defended and indispensable to our faith.

And the other side? It says that I had better be engaged in good works, not in order to be a Christian, but because I am a Christian. It says, plainly, that works will be held in evidence on the day of judgment. They are the fruit of a living faith, the incontrovertible evidence that I was saved by Grace! Here we must get into Matthew 25: "Then the King will say to those at His right hand, 'Come, O blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer Him, 'Lord, when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' " Matthew 25:34-40.

Some years ago I heard Dr. Alvin Rogness, President of Luther Theological Seminary, preach on this text. On the basis of it he proposed that when man comes to God and says, what can I do for you, God? You've been so good to me; I want to do something for You. Then God answers, "Nothing! You can do nothing for me, because I am not hungry, nor thirsty, nor a stranger, nor naked, nor sick, nor in prison. I don't need your help! But—I have a whole world full of people and they are hungry, and thirsty, and strangers, and naked, and sick, and in

prison. You go to them and help them—and thus shall you serve me!"

It follows that we must serve God, if we are to serve Him at all, through our fellow-men. This service can be purely motivated since we no longer need to use our neighbor to earn merit. This is where Ephesians 2:10, an otherwise baffling verse, fits in. "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Let no one despise good works! Luther said you could no more separate works from faith than you could separate heat from light, in a burning candle.

We have to be up and at it! Not only from the deep-surging inner motivation of gratitude for Grace! But because Christ has somehow entered into the troubled so that He is there! The least of these my brethren! The weak ones, the over-anxious, the depressed, the fearful, the bound ones: bound by retardation, bound by illness, bound by alcoholism, bound by unresolved guilt, bound by smoldering fires of hostility. *The least of these my brethren!* And in each one we meet Christ. Dietrich Bonhoeffer says in *Life Together,* "The exclusion of the weak and insignificant, the seemingly useless people, from a Christian Community may actually mean the exclusion of Christ; in the poor brother Christ is knocking at the door. We must, therefore, be very careful at this point."

Christ is "put away" in mental hospitals. He is set aside in nursing homes, homes for the aged, children's homes, hospitals. He is alone in a smelly walk-up apartment or a tumble-down cottage at the edge of town. Who can escape the simple directness of His own words: *"Truly, I say to you, as you did it not unto one of the least of these, you did it not to me."* Helmut Thieleke, in *How the World Began,* says: "But anybody who is close to his neighbor suddenly discovers that he is meeting the hidden Savior and that He is sending him, for whose sake He suffered, across our path to greet us. The neighbor is the 'third sacrament'. In, with and under the form of the neighbor, Christ is seeking to meet us." We are not here postulating what has sometimes been called the "third incarnation"—that is, "Christ incarnate in suffering people." Nor are we going to the other extreme in spiritualizing this whole business and making a fuzzy sentimentality of Matthew 25.

Jesus was intent on communicating something difficult, but of tremendous importance to us, in this chapter. Else He would not have run the risk of being totally inconsistent or misunderstood about the way of salvation. (I am sure that all of us are aware that Matthew 25, out of context, would plainly teach that a man was saved by his kindness to his suffering fellow-man.) What was the difficult to grasp but urgently important truth Jesus was giving us here? When Thieleke says, "The neighbor is the 'third sacrament.' In with and under the form of the

neighbor, Christ is seeking to meet us." I think he is real close to the core of it.

This truth is so fragile that only the most sensitive will lay hold on it! But we who have reverently found it possible to believe in the "real presence" in the Lord's Supper, because of our unqualified acceptance of God's Word, are now reverently, and on precisely the same basis, being asked to accept a kind of "real presence" of Christ in suffering people! I am not sure that Christ is "there" in the case of all my fellow-men. This is a holy fact that is most certainly true of the "little ones", who are small because they are broken, who fit in the spectrum of human need which Jesus laid out in the words ranging from "hungry" to "in prison". Christ is present in all suffering people. He is always there whether we are aware of Him or not. For we may be like the righteous ones or the unrighteous ones, who both said, from different ends of the stick, "When did we see Thee?" He is there!

Then another side of this fragile truth: Our awareness of Him, assuming now, compassion and sensitivity on our part, runs in direct ratio to the intensity of the person's suffering, or, to put it otherwise, the depth of the need!

Some of you have seen His face, the face of the suffering servant clearly revealed in the face of your neighbor in trouble. In our agency we see an unending procession of suffering people with Christ revealed in their faces.

Years ago I had visited, with Fritz Norstad, one of our state hospitals for the mentally ill. We had spent the better part of a day there, and in the evening as we were driving out of the grounds, I remember impulsively turning to Fritz and saying, "I felt more of the presence of Christ here today than I have ever felt at any church convention." And quietly he said, "You know why that is, don't you? That's because, where suffering people are, there Jesus is."

This is a "real presence." Not because I say so, but because Jesus Christ, in His own words, in His own Word, who Himself was the Word made flesh, said, in Chapter 25 of the Gospel of Matthew, verse 40: *"Truly I say to you, as you did it unto one of the least of these my brethren, you did it unto me."* AMEN

IV. ON THE ABUNDANT LIFE

To be a Christian, a child of God, is the most wonderful privilege in this world. There is a gladness about this assurance that has inspired the very best in the hymnody of Christendom, as well as some of the greatest music produced by the masters.

This joy of living has its roots in baptism. It grows to fullness in the assurance of forgiveness and renewal of Grace sufficient for each new day, all over-arched by the steadfast love of God which endures forever. It is a wonderful thing to be a Christian.

Paul says, "Rejoice in the Lord!" He prays that we ". . . may be filled with all the fullness of God."

John promises us, "If we confess our sins, He is faithful and just, and will forgive our sins, and cleanse us from all unrighteousness."

The Psalmist's promise is, "As far as the east is from the west, so far does He remove our transgressions from us."

Jesus says, "I am come that they might have life, and have it more abundantly."

Not only does the Christian have these reasons for rejoicing in his own personal, private life, but he lives in communion with other Christians and derives rich experiences through this fellowship. Like the Psalmist says, "They went to the house of God, with the voice of joy and praise, and with the multitude kept holyday." (Psalm 42:4). This communion is at its highest best when betimes he is, with others, at the Lord's table receiving Christ.

Standing outside the church on Sunday morning, the joy of being a Christian lies right beneath the surface of our friendly conversations, however trivial the subject matter might be. Besides all this, there is heaven too! For the promise is "We know that when He appears, we shall be like Him" which means, Risen! Living! Triumphant! in eternity! "O for a thousand tongues to sing" of the privilege of being a child of God, a Christian, a Christ-man!

But here again, there is another side to the coin, where the music is all in the minor key, where the exact opposite of peace and joy and hope and assurance all flourish. We have not time to pursue this, but I am quite convinced that every experience the Christian has in the major key of gladness has an opposite counterpart in the minor key of heavy-heartedness. The experience that makes Harry Bellafonte sing, "My heart is down, my head is turning 'round' " is for the Christian, the "Nighttime of Sorrow." To describe these experiences the Psalmist says, "My heart is anguish within me" (Ps. 55); "My heart is smitten like grass, and withered, I forget to eat my bread" (Ps. 102); "My heart is

like wax, it is melted within my breast; my strength is dried up like the potsherd, and my tongue cleaves to my jaws" (Ps. 22). Do you understand this? This is the language of human suffering, the heart in anguish, the forgetting to eat, the feeling of weakness, the dry tongue, and all the rest.

Now comes a voice out of somewhere and says, "If he's got that kind of trouble, he should give his heart to Christ! Then his problems would all be solved, and he would have 'Joy, Joy, Joy.' Tell him to read his Bible and pray, and his troubles will vanish away. What he really needs is Christ!"

I want to answer that voice by saying, my suffering friend *is* a Christian, he has read his Bible, and prayed his pillow wet with tears, and *still he suffers.*

Another voice now breaks through and says, "The problem is that he doesn't live right. If he lived right, he wouldn't have trouble." And this voice is supported by a great chorus of voices out of our time, all chiming in on the same theme: "If he had lived right, he wouldn't have trouble."

Which is the more reprehensible, the pious superficiality that says Christians don't have trouble, or the dime store paganism that says we get only good breaks if we live right, I really don't know. I just want to challenge, to rebuke, to sweep off the table both of these distortions so prevalent in our "decent, godless" society.

We've got to take issue, head on, with this fiction that these troubled people we serve are somehow "no good" people. That their suffering, in some mystic dynamic of retribution, is their own fault, and that they have brought it on themselves, and that they deserve what they get, and that they should be ashamed.

This syndrome of judgmentalism plays right into the hands of Satan, the great destroyer of the human personality. For these troubled ones, of the anxious heart, the lost appetite, and the dry tongue, already feel debased by the fact of their trouble, shamed because they have it, guilty because of their shame, and still more troubled because of their guilt.

It is this deep trouble, shame, guilt, and deeper trouble cycle that Jesus Christ wants to neutralize through our ministry of mercy.

But He can't use you, sitting up there on that high pedestal of your self-righteousness, with your clean skirts and your holy arrogance! You who believe that these troubled people are suffering their just deserts, that they should have lived right, Christ can't use you. You aren't on the right level, you are too busy promoting yourself. Your wave length is different, you are too busy passing judgment. Whom then can He use?

There was a woman, who was brought to Jesus by the Pharisees. They

said, "We have taken this woman in the very act, so there is no doubt about her guilt, and according to our law, she should be stoned until she is dead. What do you say, Jesus?" So He said, "Let the one who is without sin among you cast the first stone." And they slunk off, one by one, and Jesus was left alone with the woman who now, standing in judgment before Him, instead of dying under a hail of stones, was forgiven and set free. She had been accepted by Jesus, just as she was. I think she could now be used to minister on Christ's behalf to the suffering ones, for she would come as an equal, as one who accepted the other just as he was—a person for whom Christ died.

For this is the wondrous thing about what's on the other side of this coin—the healer and patient, the troubled and the helper, the penitent and priest, are always equals. They have a oneness that grows out of a common denominator, the redemptive love and concern of the compassionate Christ whose over-arching love is the same for the sinner as for the saint.

This is why in the field of social ministry we are so irrevocably convinced that we can bring healing, restoration, reconciliation into the lives of unwed mothers, divorcing couples, defiant youngsters and their overanxious parents, alcoholics, prisoners, and all the guilt-ridden, and deeply troubled. If we do not have to make condemnation our very first word, but can be free to reach out to them in simple, everyday friendship, this is the beginning of agape, the giving love of Christ. We need the kind of humility that comes with forgiveness!

And what does this mean for our self-righteous judgmentalism? It must go! It doesn't belong! It blocks the way to reaching out in love.

So let's remember the child born blind, the child born out of wedlock, the retarded youngster, the handicapped child. They are each one, precisely our equals in Christ—no more, no less—and the troubled teen-ager, the couple drifting toward divorce, the frightened unwed mother, the newly-hooked youthful dope addict, the senile, incontinent grandpa, and you, and I, are on the other side of the coin, precisely equal. We are equal in depravity; we are equal in dignity; for each can make but one claim—*Christ died for me!* May I again quote from Dietrich Bonhoeffer: "Because Christ has long since acted decisively for my brother, before I could begin to act, I must leave him his freedom to be Christ's; I must meet him only as the person that he already is in Christ's eyes."

So, if you are going to really sing the Lord's song, some of you must sing in a major and some in a minor key, all together to make a complete symphony. And that is what the life in Christ should be, a complete symphony.

My final admonition is from Paul's letter to the Colossians: "Put on

then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive, and above all these, put on love, which binds everything together in perfect harmony." AMEN.

PUBLICATIONS OF INTEREST

Unmarried Parents: A Guide for the Development of Services in Public Welfare. By REBA E. CHOATE and URSULA M. GALLAGHER. (Bureau of Public Assistance Report Number 45; Children's Bureau Publication Number 390). Washington, D. C.: Government Printing Office, 1961. Pp. 63. $0.30.

"In both public assistance and child welfare, personnel need a better understanding of the problems of unmarried parents and of how to work together in making services available to them.

This material, prepared cooperatively by the Bureau of Public Assistance and the Children's Bureau, recognizes the importance of long-range goals for improving the social conditions that contribute to illegitimacy. The primary purpose of this pamphlet is to provide some guidelines for the use of public welfare agencies as they strive to develop or improve services for the unmarried parents who must turn to them today and tomorrow for help with their problems."

Education for Social Work: 1961 *Proceedings.* New York: Council on Social Work Education, 1961. Pp. xvi + 182. $5.00 (paper).

The papers included in this volume were those delivered at the general and concurrent sessions during the Ninth Annual Program Meeting of the Council on Social Work Education in Montreal, Quebec, Canada, February 1-4, 1961.

Prejudice, Mental Health and Family Life. By NATHAN W. ACKERMAN, M.D. New York 22: The American Jewish Committee, Institute of Human Relations (165 East 56th Street). Pp. 26. $0.50.

This popularly written pamphlet brings original and provocative insights into family and human relations to parents, teachers, social and community workers. The author, a noted psychoanalyst and clinical professor of psychiatry at Columbia University's College of Physicians and Surgeons, discusses the roots of prejudice in family life and explains the type of family relationships and community influences which contribute to mental health.

Building the Social Work Curriculum. New York: Council on Social Work Education (345 East 46th Street, New York 17, N. Y.), 1961. Pp. ix + 85. $2.00 (paper).

Representatives of all member graduate schools of social work in the United States and Canada met at a National Curriculum Workshop to consider a theory of curriculum building sponsored by the Council on Social Work Education and led throughout by Dr. Ralph W. Tyler. The central purpose was to provide an opportunity for intensive work on methods of curriculum construction and evaluation.

This report contains the essence of the Workshop, i.e., Dr. Tyler's presentations and his answers to the questions which were formulated by the workshop groups in the course of their application of the general theory to curriculum building in social work education.

Concepts of Prevention and Control: Their Use in the Social Work Curriculum. New York: Council on Social Work Education (345 East 46th Street, New York 17, N. Y.), 1961. Pp ix + 32. $1.00 (paper).

This book is the report of a workshop called by the Council to discuss the use in the curriculum that is being made, or might be made, of concepts of prevention and control of social problems.

The Council believes that this report will assist a wider audience, especially of social work educators but also of practitioners with an interest in the theoretical bases of social work, to think about some of the concepts in a new or altered light.

Mental Retardation and Social Work Education. Edited by ALFRED H. KATZ. Detroit 2: Wayne State University Press, 1961. Pp. viii + 58. (No price given).

"Recognizing that the basic program of professional education for social work needs to be enriched with additional curriculum content on mental retardation and extended opportunities for student field experience with the mentally retarded, the American Association on Mental Deficiency Project

on Technical Planning in Mental Retardation and the Council on Social Work Education jointly sponsored a conference of recognized leaders from schools of social work and practitioners from the field to explore this problem.

The major emphasis of the conference was upon the role of the social worker in mental retardation, an appraisal of the current background of professional education and experience of social workers in this area, what additional knowledge and experience is needed, and how schools of social work can incorporate additional relevant content into the curriculum."

A Constant Purchasing Power Bond: A Proposal for Protecting Retirement Income. Prepared for consideration by the Special Committee on Aging, United States Senate (87th Congress, 1st Session). Washington, D. C.: Government Printing Office, August 31, 1961. Pp. iv + 20 + Appendix. $0.15.

This is a study paper written by Dr. Jacob Seidenberg in which the purpose is to examine the background, the experience, and to make an appraisal of the economic feasibility of the proposal for the Federal Government to issue a security designed to enable persons to plan and meet the exigencies of income maintenance after they have passed the period of full and gainful employment.

Senior Citizens in the Church and Community (Third Edition). By H. Lee Jacobs. Iowa City, Iowa: State University of Iowa (Institute of Gerontology, 26 Byington Road, Iowa City, Iowa), 1960. Pp. 42. $0.50 (paper).

Preceding editions of this booklet were prepared in response to numerous requests from individuals, groups, and churches for basic information on aging, along with practical suggestions on how to help retired persons remain participating members of their respective communities. Since the need appears to be largely unmet, this third edition, revised and enlarged to include the most recent information on films, literature and programs, is published.

The 17-page appendix includes: An Inventory of Program and Activity Interests of Older Citizens; A Local Church Senior Citizens Survey Questionnaire; Suggested Program-One Day Institute for Senior Citizens. There is also an extensive bibliography of books, articles, films, etc.

Planning Improved Services for the Aging through Public Welfare Agencies. Report of Institute held November, 1960. Chicago 37: American Public Welfare Association, Public Welfare Project on Aging (1313 East 60th Street), 1961. Pp. iv + 28. $1.00 (paper), quantity discount.

This publication, made possible by a grant from the Ford Foundation, is a report of an Institute which brought together persons in the field of public welfare, evaluated services currently provided, and examined those that should be offered in the day-to-day job. Of considerable satisfaction was the realization of the variety of ways older persons *are* being helped, and the amount of knowledge participants showed they *already* have concerning problems of the aging. This report will prove useful in providing planning guidance and in promoting improved and increased services to older persons through public welfare departments.

Immigration Laws of the United States (Second Edition). By Frank L. Auerbach. Indianapolis: The Bobbs-Merrill Company, Inc., 1961. Pp. 596. $15.00.

"This new second edition discusses exhaustively all pertinent laws enacted through 1960, including the far-reaching amendments to the change-of-status procedure, the revised system of quota preferences and the new refugee legislation. New chapters treat the parole of aliens into the United States, NATO aliens, and the visa refusal and its review. Other new chapters deal with exchange visitors and with temporary legislation for the benefit of orphans, agricultural workers and other special groups.

This well-balanced and factual presentation of the immigration laws of the United States is indispensable for the student, attorney, governmental official and social worker concerned with immigrants and immigration."

SCHOLARSHIPS FOR GRADUATE STUDY IN SOCIAL WORK

OFFERED BY LUTHERAN CHURCHES

Scholarships are available to Lutheran students planning to attend an accredited school for social work to prepare for professional social work positions in Lutheran welfare agencies and institutions.

Scholarships are granted according to the needs of the student. The maximum amount may not necessarily be awarded. Scholarships usually are awarded by the church boards to members of their respective church bodies.

THE AMERICAN LUTHERAN CHURCH

Scholarships amounting to $1,000 plus tuition are awarded annually, with possible renewal for a second year. Applications should be sent to the Rev. Paul A. Boe, Executive Director, Division of Charities, 422 South Fifth Street, Minneapolis 15, Minnesota. The final date for filing applications is May 1, 1962.

AUGUSTANA EVANGELICAL LUTHERAN CHURCH

Scholarships, the amount of which will be dependent on the individual situation, will be awarded for one or two years' study. Applications should be sent to Dr. Robert Mortvedt, Executive Director, Board of Higher Education, Committee on Scholarships, 327 South LaSalle Street, Chicago 4, Illinois, before March 1, 1962.

UNITED LUTHERAN CHURCH IN AMERICA

Eight to ten scholarships in varying amounts to $1,000 are awarded annually with possible renewal for the second year upon evidence of satisfactory work in the first year. Completed application forms must be sent to Dr. Harold Haas, Executive Secretary, Board of Social Missions, 231 Madison Avenue, New York 16, New York, by April 1, 1962.

LUTHERAN CHURCH-MISSOURI SYNOD

Fifteen agencies offer scholarships in varying amounts which may be renewed for a second year. For information write to Dr. Henry F. Wind, Executive Secretary, Board of Social Welfare, 210 North Broadway, St. Louis 2, Missouri. No final filing date.

SCHOLARSHIPS FOR GRADUATE STUDY IN SOCIAL WORK
OFFERED BY LUTHERAN SOCIAL WELFARE AGENCIES

A number of local Lutheran social welfare agencies are offering scholarships for graduate social work study. These vary in amount and kind. Further information concerning these grants may be obtained by writing directly to the agency.

COLORADO

Lutheran Service Society of Colorado
314—14th Street
Denver 2, Colorado

ILLINOIS

Illinois Lutheran Welfare Association
4840 W. Byron Street
Chicago 41, Illinois

Lutheran Charities Federation
343 South Dearborn Street
Chicago 4, Illinois

Nachusa Lutheran Home for Children
Nachusa, Illinois

IOWA

Lutheran Welfare Society of Iowa
3116 W. University Avenue
Des Moines 11, Iowa

KANSAS

Lutheran Welfare Service of the West Central Conference, Augustana Lutheran Church
Manhattan, Kansas

MINNESOTA

Lutheran Welfare Society of Minnesota
2414 Park Avenue
Minneapolis 4, Minn.

MONTANA

Lutheran Welfare Association
Penwell Block—34 West 6th Street
Helena, Montana

NEW JERSEY

Lutheran Welfare Association of New Jersey
79 Nelson Avenue
Jersey City 7, New Jersey

Lutheran Social Service, New York Conference
Augustana Lutheran Church
14 Prospect Place
East Orange, New Jersey

NORTH DAKOTA

Lutheran Welfare Society of North Dakota
Box 389
Fargo, North Dakota

OHIO

Oesterlen Home for Children
1918 Springfield-Mechanicsburg Road
Springfield, Ohio

Lutheran Welfare Society of Northwestern Ohio
210 Summit Street
Toledo 4, Ohio

PENNSYLVANIA

Lutheran Social Mission Society
1340 Frankford Avenue
Philadelphia 25, Pennsylvania

Lutheran Children's Home
Box 307
Zelienople, Pennsylvania

SOUTH DAKOTA

Lutheran Welfare Society of South Dakota
327 South Duluth Avenue
Sioux Falls, South Dakota

WISCONSIN

Lutheran Welfare Society of Wisconsin
3126 W. Highland Boulevard
Milwaukee 8, Wisconsin

WHEAT RIDGE FOUNDATION. Ten graduate scholarships of $1,200 per school year plus tuition and fees are awarded for each year of training in social work at the University of Chicago's School of Social Service Administration. The Foundation operates an orientation program during the school year where students attend a discussion monthly. During the summer, scholarship students are employed in a Lutheran welfare agency. Inquiries should be addressed to Wheat Ridge Foundation on Scholarships, Valparaiso University, Valparaiso, Indiana. The final date for filing applications is April 1, 1962.

CONFERENCES ON SOCIAL WORK DURING 1962

STATE CONFERENCES OF SOCIAL WORK

Colorado	September 24-29	Denver
Connecticut	November 8-9	Hartford
Idaho	October 8-10	Boise
Illinois	October 8-10	Chicago
Indiana	November 1-3	Indianapolis
Iowa	November 7-10	Des Moines
Kentucky	November 1-3	Louisville
Maine	November 16-17	Portland
Maryland	Fall	
Massachusetts	November 1-3	Boston
Michigan	November 27-29	Grand Rapids
Missouri	October 18-20	Kansas City
Montana	September 20-22	Livingston
New Hampshire	September 28-29	Concord
New Jersey	October 24-27	Asbury Park
New Mexico	November 8-10	
New York	October 29-Nov. 2	Buffalo
North Dakota	October 15-18	Mandan
Ohio	October 16-19	Cleveland
Oklahoma	November 27-29	Tulsa
Rhode Island	October 3-5	Providence
South Dakota	September 20-22	Huron
Texas	November 12-15	San Antonio
Utah	November 1-3	Salt Lake City
Vermont	October 26-27	Burlington
Wisconsin	November	
Wyoming	October 9-10	Worland

REGIONAL CONFERENCES
CHILD WELFARE LEAGUE OF AMERICA, INC.

Eastern	March 1-3	Baltimore, Md.
Midwest	March 18-21	Des Moines, Iowa
New England	March 22-24	Boston, Mass.
Central	March 29-31	Detroit, Mich.
South Pacific	April 5-7	Los Angeles, Calif.
Northwest	April 29-May 1	Spokane, Wash.
Southern	May 2-4	Gatlinburg, Tenn.
Southwest	May 20-23	Santa Fe, N.M.

NATIONAL CONFERENCE ON SOCIAL WELFARE

89th Annual Forum

May 27-June 1

SHERATON-ATLANTIC HOTEL, NEW YORK, N. Y.

An Invitation to Join
NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

Purpose of the Conference

Provides for the discussion, strengthening and implementing of Christian social responsibility and assists in unifying, improving and promoting health and welfare services among Lutheran churches in America.

Activities of the Conference

Meets nationally in "odd" years and regionally in "even" years.

Presents the Krumbholz Lectures at each national meeting.

Publishes an annual *Lutheran Health and Welfare Directory and Lutheran Social Welfare Quarterly.*

Membership

Two kinds: Individual $5.00 (Student $1.00) and Organization $25.00.

Membership includes a copy of the *Directory* and a subscription to the *Quarterly.*

There are no requirements for membership other than the payment of annual dues.

The Conference welcomes the support and interest of all persons and organizations who wish to actively associate themselves with the Conference program and objectives.

NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

50 Madison Avenue, New York 10, New York

Dr. Henry J. Whiting, Executive Secretary